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ORGANIZATION OF DIOCESAN CHARITIES.

CATHOLIC charitable or social work in the ordinary American diocese assumes a fourfold form. In the first place we have the institutional charities of the diocese. These are infant asylums, homes for dependent and delinquent children, hospitals and institutions for the aged. Secondly, we have the problem of family care. The income of the family may be cut off by a non-compensable accident, by sickness, invalidism, old age, or death of the breadwinner, under which circumstances the family may need relief, whether in the form of direction, food and clothing, or medical aid. Again, the moral standards of the family may be undermined. The parents may be careless in their moral duties, and the children may contract bad habits which bring them into the juvenile court. The remaking or breaking up of the family, a question of vital importance so far as the future of the children is concerned, will then come up for consideration.

A third problem of immediate interest in diocesan Catholic charity work is that of coöperation with outside organizations, private, semi-public, and public. We have in every city a number of private and semi-public organizations which do social work among Catholics. The associated or federated charities, as they are variously known, have been organized by all the people of the different cities to work among Catholics as well as others. The same is practically true of visiting nurses associations, humane societies, and the welfare departments of non-Catholic hospitals. If these organizations are to serve the best interests of our people, Catholic charity workers must keep in close working contact with them.

The work of the departments of public health, welfare boards, and departments of charity also have a direct bearing on Catholic charity work. The care of the tubercular has become a city, county, or state problem in this country. Nearly every city of importance has its public health nurses, its dispensaries and its tuberculosis hospital. A number of cities expend vast sums in outdoor relief, part of which goes to the Catholic poor, and in a few cities we find well developed general hospitals. The work of these public institutions has naturally a very direct interest for Catholics. They are at our disposal to be used for the care of our people.

The fundamental aim and purpose of all charity work, according to Dr. Kerby, is the supplying of our own individual limitations and the limitations of our institutions. But our institutions are flexible. They may be modified and refitted so as to give fuller expression to the wants of the people as a whole. This necessary modification and refitting of our institutions is brought about by social legislation, which is the fourth problem with which diocesan charities are concerned. We must interest ourselves in social legislation, whether we will it or not. Bills are constantly being introduced into each of the forty-eight legislatures in this country which affect our interests as Catholics and as American citizens.

Scarcely anybody questions the fact that our Catholic institutions are doing a splendid work in the field of charity in this country. There seems to be no ill of human kind to which the idealism and self-sacrificing spirit of Catholic charity is not equal. In reply to a prominent Protestant who recently expressed surprise that non-Catholics were not interested in social work, the writer pointed to the hundreds of hospitals, homes for the aged, and child-caring institutions all over this land which are monuments to the sacrifice of thousands of men and women who have given up their lives to the welfare of their fellowbeings. The Catholic man or woman who feels a call to serve God in caring for his neighbors, usually enters a monastery or convent so as to be free from all other cares. While we admire the great work of our Catholic institutions, we should not fail to realize their limitations, the infinite possibilities for good which they contain but which can never be realized without a more perfect organization and coördin-

ation of their work than exists in most dioceses in America at the present time.

There are two defects from which our Catholic charities are liable to suffer. The first is the lack of coördination, and the second, the seeming inability of many of them to profit by the best things in modern charity outside the Church. One feels the lack of coördination in Catholic charity work all the more because it is so easily brought about. Some dioceses with which the writer is particularly well acquainted have developed a more perfect organization in their charity work than any outside the Church, with the exception of the Jewish charities. It need not be inferred, then, that Protestant and public charities are being held up as models of organization. The different Protestant charities have not the facilities for organization that we have, and the politicians are naturally opposed to a more perfect organization of public charities, because they are afraid of their jobs. Our Catholic hospitals are doing a good work along their own line; but what effort are they making to coöperate with our relief-giving organizations or our child-caring institutions? Our homes for the aged are doing a splendid work; but how far do they coöperate with the other charities of the diocese? Our child-caring institutions are doing good work; but how far do they feel free to use the facilities of Catholic hospitals for the medical care of the children? The fact is that each of these institutions very frequently carries on its work as if it had no relation to the work of the others.

Coördination of the work of the American States in caring for their defective, dependent, and delinquent classes has followed two distinct lines. In some States we have a Board of Control, or a Board of Administration, which manages all institutions caring for defectives and delinquent adults. Most of the States have Boards of State Charities whose principal function is the formulation of standards for all State, city, county, and, in some instances, private institutions engaged in charitable or social work. No American diocese has thus far gone to the extent of establishing a central board of management for all its institutions. Such a board would have many things to commend it; but it may be seriously doubted whether it could improve on the economies of the Catholic

sisterhoods. A central standardizing or directive agency is, however, of the first importance in every diocese as a means of coördinating the work of the different institutions and improving their methods. The writer has been able to observe the working of central Catholic charity bureaus in five dioceses, and has found them an eminent success.

The diocesan bureau of Catholic charities should, of course, be under the immediate direction of a priest having a special adaptability and preparation for the work. Some priests, with little or no special preparation, have made excellent diocesan directors of charity; but nearly all the successful directors regret their lack of special preparation. They feel that such preparation would have given them a broader vision, more self-confidence, and a greater ability to interpret to the outside world the Catholic attitude toward social problems. Without training, it will take the ordinary priest two or three years before he can do any constructive work with the charities of the diocese. He must master the many technical problems connected with child care, and placement, outdoor relief, hospital standards, and hospital social service; and he must become acquainted with the various public and private institutions with which his work will bring him into contact, before he takes any steps in advance.

The diocesan director of charities should coördinate and standardize all the Catholic charities of the diocese, including child-caring institutions, outdoor relief, juvenile court work, hospitals, and institutions for the aged.

It is generally admitted by Catholic students of social work that no child should be admitted to a Catholic children's home without a careful investigation, the purpose of which would be to find out how far its parents or guardians are able and qualified to care for it. It is a well known fact that many parents attempt to place their children in institutions in order to rid themseles of the obligation of caring for them. If it is discovered that the parents are able, but not qualified, to care for their children, they should be compelled to pay for their maintenance. When the child has been accepted by the institution, it should be examined by a competent physician. This examination should show not only that the child is free from communicable diseases, but also the positive physical de-

fects it may have. Every institution should have at least one sister who has qualified as a trained nurse, whose principal duty would be to observe any physical defects in the children which may need the attention of a specialist. The institution should also have a family and medical history of each child. Every possible effort should be made by the sisters to develop the individuality of the children. It should always be remembered that the nearer the institution approaches home conditions, the more nearly ideal it is. The educational standards of the institution should be up to the best in the parish or public school.

After institutional care comes the placement of the child. The homes in which children are about to be placed should be thoroughly investigated. It is not sufficient merely to have the recommendation of the pastor. His recommendation is a sufficient guarantee of the Catholicity of the family, but not always of its fitness to receive a child. After the child has been placed, it will be necessary to visit the home occasionally for a period of at least one year and see how it is being treated.

For our Catholic sisterhoods, investigation previous to the admission of children to the institution and supervision of homes in which they have been placed out, are clearly out of the question. Through the office of the diocesan director of charities this work can be done most efficiently and economically. No children should be admitted to any institution in the diocese or placed out in families except through his office. The director should also have the final say in regard to all institutional standards. If he is properly qualified for his office, he is acquainted with the best things in modern institutional work. His office will, therefore, be an information bureau for the different religious communities of the diocese on the best things in modern child-care. Without the advice and assistance of a diocesan director who is given all the necessary authority to do his work, some institutions in the diocese will not come up to reasonable standards. Religious communities have their limitations. The sisters who are given charge of child-caring institutions do not always have the breadth of vision and education necessary to give children proper care. Their limitations can be easily supplied by a capable and efficient director of charities. At first, the sisters may be suspicious of his interference; but if he is kind and considerate in

his dealings with them, they will come to realize that he is working in their interests. If, as sometimes happens, there is a religious order in the diocese which refuses to pay any attention to the diocesan director, then, of course, the only thing he can do is to refer the matter to the bishop.

The Catholic hospital is essentially a charitable institution. The surplus money which it receives from its pay patients, or from the public, is devoted to caring for the sick poor. The Catholic hospital—and let us hope there are none of this kind—which confines itself to the treatment of pay patients, has no reason for its existence. Such an institution would be simply a hotel for the sick. The hospital, however, should do more than care for the sick in its wards and private rooms. If it is really to serve its purpose, it must provide medical care for the sick in their homes through its social service department. It must have a well organized clinic, where the poor and the working man who is unable to pay may obtain treatment by specialists, instead of having recourse to patent medicines or a low type of general practitioner. Attached to the clinic should be a number of nurses in training who would keep a record of all cases of persons receiving medical treatment, and follow them into their homes in order to see how far they were profiting by the medical advice given to them. The nurses should also visit convalescents in their homes. Many of these are discharged from the hospital before they are completely cured, and require after-care in order to be able to return to work as soon as possible. In this way, the Catholic women in training in our hospitals will not only be doing an excellent work of social service, but will also be preparing themselves for positions as public health nurses. Without this training they will be placed at great disadvantage as compared with the graduates of a number of Protestant and public hospitals.

The hospital, especially in its social-service aspects, is an integral part of the diocesan charities and there is every good reason why it should come under the jurisdiction of the diocesan director of charities. If the diocesan director is given charge of Catholic hospitals, he can make them more efficient institutions for social service. In their wards and clinics he can provide medical care for the sick poor and the children in

institutions. He can utilize their nurses and their social workers for the care of the sick and the convalescent in their homes.

Some religious communities object to any outside interference in their hospital work. In this regard we might be reminded that a movement for hospital standardization is well under way in this country, and if we are unwilling to do the work ourselves, the State will some day standardize our hospitals for us.

There is scarcely any Catholic work which is inspired by such high idealism as the care of the aged. The Catholic sisters who are conducting institutions for the old and infirm are doing a work that is without parallel in American charitable endeavor. Very little, if any, fault can be found with the standards of these institutions. It is, indeed, a sad reflection on human nature to feel that these institutions should be used by unfaithful children as a means of ridding themselves of the obligation of maintaining their aged parents, and yet such is the case, as the writer well knows from the study of hundreds of cases. There is only one remedy for this situation and that is to have all applicants investigated by the diocesan director's office before they are admitted to the institution.

Outdoor relief is the second large problem with which the diocesan director has to deal. It is generally administered by the St. Vincent de Paul Society through the parish conference. Where the society is well organized, there is, in addition to the parish conference, a central conference or Particular Council, of which the diocesan director of charities is the official chaplain. The Particular Council gives the director a means of unifying and coördinating relief work in the different parishes in the diocese. Each parish conference should be required to send duplicates of their records to the central diocesan office. Through the diocesan office the different conferences should communicate with Protestant and public charities. The director of charities should also be the intermediary between the local conferences and the Catholic hospital, children's home, or institution for the aged.

When the family standards have been undermined by poverty, and particularly when poverty is due to the carelessness and shiftlessness of parents, the children very frequently

find their way into the juvenile court. Nearly all social workers have noted the very striking connexion between poverty and juvenile delinquency. This does not mean that poverty is a direct and proximate cause of crime; it simply means that when the home standards have been broken down by poverty, the children are more exposed to little petty offences than the children of well-to-do parents, or that they are brought into court for things which children living in another part of town and in better circumstances can do with impunity.

In order to safeguard the interests of Catholic children the diocesan director of charities, or some one from his office should be constantly in attendance at the juvenile court. If he is tactful and prudent, the judge will invariably follow his advice in disposing of Catholic children. If it is decided to leave them with the parents, it will be necessary for him to keep in constant touch with the family, either directly or through the pastor or local conference of the St. Vincent de Paul Society. If it is necessary to break up the home—which is always a last resort—the director must, whenever possible, have the children received into one of the diocesan institutions. In most instances it will be necessary to send incorrigible children to state institutions, as very few dioceses are equipped with institutions for delinquents, and it is most undesirable to have them associate with dependent children.

It is impossible to do effective Catholic charity work in American cities without some working arrangement with non-Catholic and secular charities. These outside organizations are constantly inviting our coöperation, and if we fail to respond, how can we blame them if they come to wrong decisions and adopt unwholesome policies in dealing with our Catholic people? A few years ago the writer heard the late Thomas M. Mulry, that greatest of American Catholic charity workers, tell of an incident in his early experience in charity work in New York City, an incident which shows what an amount of good can be done by coöperating with outside charities. Against the protests of a number of friends he decided to join the charity-organization society of New York City; but before he had been in the society very long, he was called to task by a certain high authority in the Church and asked to explain why he had affiliated himself with such a seemingly anti-

Catholic group. In reply Mr. Mulry pointed to two hundred Catholic children whom he had removed from Protestant Sunday schools and restored to the Church. A number of similar incidents have been brought to the writer's attention in different cities. The fact is that most non-Catholic social workers are only too glad to refer Catholic cases to Catholic workers. If the diocesan director of charities is a man of tact, he can practically regulate the entire policy of non-Catholic charity organizations in their dealings with the Catholic poor.

Catholic charity workers sometimes refuse to deal with non-Catholics because of their real or alleged bigotry or unfairness to Catholics. There is no better means of changing the attitude of the outsider in this regard than by personal contact. Bigotry and suspicion are most frequently found among outsiders who have never had an opportunity of working with Catholics. Non-Catholic social workers, while not agreeing with Catholics in certain fundamental attitudes toward life, are anxious to establish a working harmony with them, and no one is in a better position to establish real harmony and good will between Catholic and non-Catholic agencies than the diocesan director of charities.

The director of charities is the logical representative of Catholic agencies before the city Board of Health, Board of Public Welfare, Department of Charities, or Board of State Charities. These institutions belong to all the people of the city or state, and Catholics should have a say in their policies as well as others. All these institutions are engaged in social work in the city or state, and it is the duty of the diocesan director of charities to see that the work is properly done and that Catholics get their share of its benefits.

It is very important that Catholic leaders keep in touch with all movements in social legislation. Many of these have a direct bearing on our Catholic charities. A number of states are at present considering legislation for the compulsory health supervision of schools, both public and parochial. Some states are considering legislation regarding hospital standardization. The extension of the medical benefits of workmen's compensation—a problem of vital interest to Catholic hospitals—will be brought before most of our state legislatures at their next session. At one of the last sessions of a certain state legis-

lature a bill was introduced requiring, among other things, that all superintendents of training schools for nurses have two years' practical nursing experience. This would have legislated all Catholic training schools out of existence; but, thanks to the work of two active diocesan directors of charity, it did not get very far.

A fundamental principle of our government is that its organs, whether legislative, executive, or judicial, should give expression to the interests of all the people. Catholics have interests just as well as labor and capital, and these interests ought to be represented before every legislature in the country. Every director of Catholic charities should follow the proceedings of his state legislature; otherwise he is overlooking one of his first duties. In addition to following the proceedings of the legislature, he should become acquainted with the different groups in the state interested in social legislation. If he keeps in touch with them and follows the development of their plans, he will know beforehand what bills are liable to be presented to the legislature. If the diocesan director is a man of parts, the different groups will be anxious to have the benefit of his advice in developing their legislative schemes.

The writer feels that there is no institution which is more sorely needed by the Church in America at the present time than a central legislative reference bureau, which would keep diocesan directors of charity, as well as diocesan superintendents of schools, informed on all developments of legislation affecting Catholic interests.

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WHO INTRODUCED THE FORTY HOURS' DEVOTION INTO THE UNITED STATES?

WEEK after week our diocesan organs announce the order of the Forty Hours' Devotion. Week after week we are made acquainted with the places where the Eucharistic King, "exalted and enthroned as Head of Creation," holds public audience, to receive the homage and adoration of His subjects, to dispense His favors, to receive their assurances of

sorrow for remissness in His service. Week after week the triumphal journey of the Sacramental Lord continues, from end to end throughout our beloved land, indeed throughout every land; for, as Father Faber says of the devotion to the Blessed Sacrament,[1] "It is the devotion of all lands, of all ages, of all classes." He passes, as it were, from church to church, from city to city, from coast to coast, so that this "jugum sacrificium" of adoration and praise, contrition, thanksgiving, and supplication, like the Mass itself, continues from the rising to the setting of the sun.

Considering the mystic chain which links the Church throughout the Union, through the devotion of the *Quarant' Ore*, the question has risen doubtless in many an inquiring mind: "Who really was the first to introduce this beneficent devotion into the United States, and who was the humble instrument in God's hands, in spreading it in this country?"

The question is all the more opportune in view of a certain passage concerning the Blessed Sacrament in a publication just issued, *The Externals of the Catholic Church*, by the Rev. John F. Sullivan.[2] The volume, as its very title indicates, has a wide and interesting range of subjects. Reviewers have justly praised this useful work because of the vast amount of information it contains, the accuracy of detail, and the painstaking and many-sided research evident in its production.

If, therefore, under such circumstances, an inaccuracy should be detected by scrutinizing eyes, which are focused possibly on but one subject, all the more credit is due for the accuracy and thoroughness of the work as a whole.

In the book just quoted,[3] we find this statement: "The devotion (Forty Hours) was not introduced into the United States until about 1854, probably by Archbishop Kenrick of Baltimore, and did not become common until much later."

In justice, however, to the Venerable Bishop Neumann, C.SS.R., of Philadelphia, and also to the great archdiocese of Philadelphia, known throughout the country as an ancient stronghold of organized Catholicity, we venture to call the

[1] *Blessed Sacrament*, p. 549.

[2] P. J. Kenedy & Sons: New York.

[3] Chap. "Forty Hours", p. 263.

above statement into question, and make the assertion that the Forty Hours' Devotion was introduced into the United States by the Right Rev. John Nepomucene Neumann, D.D., C.SS.R., and that he himself opened it for the first time in this country, in 1853, in the church of St. Philip Neri, in Philadelphia.

For information explaining and elucidating the externals of the Catholic Church, we naturally turn to what the author of the above-named book himself calls "that monumental, marvelous and long-desired work, which is the literary glory of the Church in America, *The Catholic Encyclopedia*" (Preface).

Looking at the very detailed Index of the work, under the heading "Forty Hours", we find: "In Baltimore". We are directed to Vol. II, p. 233. Under the subhead: "(e.) Francis Patrick Kenrick", we read: "The Forty Hours' Devotion was established in the diocese (1858)".

Consulting the heading "Forty Hours" again, we find: "In Philadelphia, Vol. X, p. 774 a.", and the reference is to the article on Bishop Neumann. There we read: "Noted for his devotion to the Most Blessed Sacrament, Neumann was the *first American Bishop to introduce the Forty Hours' Devotion* into his diocese, in 1853" (italics our own). The article is written by the late Rev. Joseph Wissel, C.SS.R., who had charge of the cause of Bishop Neumann in the process for Beatification. He surely must have been intimately acquainted with the life and deeds of his saintly confrère, and realized the import of his words, when he made this definite statement.

In the book quoted above (*Externals of the Catholic Church*), there follows this statement: "Many of our older readers can remember when the Forty Hours' Adoration was a novelty." Father Wissel was ordained by Bishop Neumann, 26 March, 1853. Being a contemporary of Bishop Neumann he surely must have taken note of such a "novelty", as the introduction of the Forty Hours.

The dates furnished by *The Catholic Encyclopedia*, for the subject under consideration,—Baltimore 1858, Philadelphia 1853,—give Philadelphia the precedence in the introduction of the Forty Hours. To find out more details, it is but natural to turn to the life of the saintly Bishop Neumann.

Clark, in his *Lives of the Deceased Bishops*,[4] spreads over six and a half pages the account of the famous Genoa ivory crucifix—"that superb work of art and touching object of devotion"—which Bishop Neumann purchased at considerable cost—carved from a huge piece of ivory by a simple lay brother uninstructed in art, yet pronounced by celebrated anatomists as a "miracle of anatomical accuracy".[5] Yet, in reference to the introduction of the Forty Hours, surely an event of national historic interest, considering at least the wonderful circumstance of its introduction, Clark contents himself with the bare statement (p. 455): "He (Neumann) established in his diocese the Devotion of the Forty Hours, and was thus instrumental in its being adopted in other dioceses." The statement, however, is sufficient to sustain our contention.

John Gilmary Shea, in his *History of the Catholic Church in the United States* (Vol. IV, p. 398), says: "In his diocesan synod, held April 20 and 21, 1853, Bishop Neumann directed the Devotion of the Forty Hours to be observed by all churches in turn. . . . To many the introduction of the Devotion of the Forty Hours seemed premature, but an almost miraculous circumstance encouraged the Bishop. . . . The devotion was first celebrated in the church of St. Philip Neri."

In the *Life of Bishop Neumann* by his nephew, the Rev. John Nep. Berger, C.SS.R.,[6] we read (p. 338): "His devotion to this great mystery (the Most Blessed Sacrament) was tender and edifying; he was impelled without ceasing to make arrangements whereby the faithful would be encouraged in their devotion and love for Jesus in the Blessed Sacrament. . . . The devotion of the Forty Hours seemed to him the best means of accomplishing this end, and the thought of introducing it into his diocese and celebrating it with the greatest possible splendor occupied him constantly. At the last diocesan synod the proposition was, it is true, laid on the table, because there was not unity of opinions. Nevertheless, the Bishop could not bring himself to let the proposition rest; he repeated his wish before a more intimate circle of his wisest and most experienced

[4] Chap. Rt. Rev. John N. Neumann, D.D., C.SS.R. (pp. 459-466).

[5] This crucifix, by the way, "with its exquisite beauty and artistic perfection", may still be seen in the Cathedral of Philadelphia.

[6] *Leben des hochseligen J. N. Neumann, C.SS.R.*

priests, whom he consulted. But his intention was not sanctioned; for, it was said, the time had not yet come to celebrate this sublime devotion in a worthy manner in this country, and there was really danger that the Most Holy Sacrament would be dishonored instead of being revered. The Bishop, however, found no sufficient reason in this hesitation to desist from his holy purpose; on the one hand he would have followed the judgment of prudent men; on the other, his love for Jesus in the Blessed Sacrament urged him to put into effect his pious plan."

The biographer then goes on to give in detail the "miraculous circumstance" indicated above by John Gilmary Shea. We subjoin it here, because it is not commonly known, and because, like other great and beneficent movements in the Church which have been inaugurated under direct inspiration from above, it surrounds as with a halo of heavenly sanction the diffident planning of mortal man.

In this struggle (between love and hesitation) the Lord came to his aid in a wonderful manner. Once, when at midnight, as was his wont, he had sealed the letters he had written, the following occurred: his candle in the candlestick had been consumed, and there remained but the stump of another candle, which he could not place firmly on the candlestick. Engrossed in his pious purpose of introducing the Forty Hours' Devotion into his diocese, he placed, one may say, imprudently, though Providence willed it so, the stump of candle on the table, and moved papers and written letters from various sides toward it, to support the candle. Shortly afterward he fell asleep. We may remark here that not infrequently Bishop Neumann took his rest of several hours, whilst sitting in a chair. After a few hours, upon awaking, he saw with wonder and dismay how the candle had been consumed, and the flame was flickering away between the papers. Papers and letters were ignited and blackened in several places, but on blackened papers the characters themselves remained unharmed and readable. Awed by this spectacle, the servant of God, without thinking of removing the papers from the flame, threw himself upon his knees in prayer. His soul urged him on; he believed he plainly heard an inner voice saying: "As the flame is burning here without destroying or even damaging the writing, even so I shall dispense my graces in the Blessed Sacrament, without damage to my honor. Therefore, fear no irreverence, and hesitate no longer to carry out thy wish and My desire." The wonderful incident sealed his

resolution, and, without further hesitation, he wrote out that same hour the decree ordering the Forty Hours' Devotion to be celebrated in all the parishes of his diocese. This event occurred in the year 1853. . . . The church of St. Philip Neri in Philadelphia was the first in which the Forty Hours' Adoration was celebrated. The Bishop himself opened and conducted the devotion.

It remains but to add that the answer to the question proposed is given both tersely and truly in the *Manual of the Forty Hours' Adoration* published by the AMERICAN ECCLESIASTICAL REVIEW: "This Devotion was first introduced into the Diocese of Philadelphia in 1853 by the saintly Bishop Neumann; next, in 1858, into the Archdiocese of Baltimore; and, finally, at the Plenary Council of Baltimore, in 1866, formally approved (confirmed by Papal Indults) for all the Dioceses of the United States."

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MEDITATIONS OF AN EX-PRELATE.

PRIESTS AT FUNERALS.

I WAS alone at luncheon. Ella, who usually takes her meals with me, had gone to attend a funeral—that of a prominent draper in our neighborhood with whose wife she was on friendly terms.

Presently she came in, somewhat flurried. In taking off her gloves, she said:

"The Clergy have no manners."

"No?—Is this compliment intended for me, or do you refer to the Orthodox Russian Clergy, who call themselves "Orthodox" without recognizing the Pope when they meet him in history?"

It should be stated here that Ella is my younger sister. She likes gossip, and freely criticizes the Clergy to her brother's face, though she is jealous enough of her religion and its representatives—priests and nuns; and vigorously insists on defending them from aspersions by outsiders. I rather like her frankness and, while outwardly professing to be scandalized, have often, consciously, encouraged it. Being nearly fifteen

years her senior, I did not see much of her during my Seminary days when she was growing up and at school. Later she went to complete her education in Italy and Germany. When she came home she took a violent liking to me, in spite of the fact that I courted retirement while she was quite fond of social gaieties. In truth, she refused a rather desirable marriage simply because it was to separate her from her "dear old brother." When I resigned my mission she offered to keep house for me—ostensibly; for in reality she just did what she liked, merely pandering to my humors by reading and singing, and generally entertaining me when there were no feminine duties to call her elsewhere. Of all her acquaintances she most idolized the Sisters. They got in fact more work out of her than any slave master could have exacted. She did their purchasing, and was a sort of factotum at the neighboring orphanage, giving all kind of help. As she showed a decided devotion to the Reverend Mother Mary de Sales I called her the "de Sales lady."

"I mean our Diocesan Clergy," she persisted.

"Well, they can not all be gentlemen bishops, like your patron saint of Geneva. But they are apostles; and therefore you will meet them occasionally without scrip or staff, obeying the Lord's injunction to salute nobody by the way. It is quite proper. But who ruffled the usually amiable temper of my de Sales lady to-day?"

"Nobody. There were a number of priests in the sanctuary at Mr. N.'s funeral. And the way some of them behaved was scandalous."

"What did they do?"

"O, they chatted and stretched themselves, and peered out at the congregation. One of the fathers actually nodded to a woman in the pew beside me. Some of them were late; and big Father Miller straggled in without even a cassock, standing in a corner at the side of the altar and licking his fingers while reciting the Breviary."

"I call that taking scandal where it is not given. What you ought to have been doing was attending to your prayers for the repose of the soul of your friend. I am scandalized, and justly, at the conduct of certain female pharisees who, while pretending to condole with the bereaved, go to church

merely for the purpose of seeing what other people do, and criticizing the clergy."

"One can't help noticing the ministers in the sanctuary. Father George, who acted as Deacon of the Mass, was all right. He always attends to what he is about. One can see that he thinks of God, and not of other things; and people are edified. But the Subdeacon did not seem to know what to do with his hands or how to fold them. He kept them together somehow, but he looked as if his arms from the elbows down were loaded. If the laity behaved that way, they would soon be made examples for correction by the pastor."

"The difference is just this, Ella. The priests feel that they are at home in the church. It is their Father's house; there are no formalities. You go to church like a stranger, or as though the ceremonial were a show which must have no hitch in the smoothness of its performance."

"Now, brother, you are just excusing the Fathers. What are the ceremonies for, if they are not to be observed with exactness, or, as you used to say, with decorum? Are not the priests there to pray? And prayer calls for an attitude of reverence. You are yourself mighty particular about the observance of the rubrics, and you insist on everything about the altar being in order. Our children in the choir are not allowed to romp about or talk. But the Fathers seem to have a separate rule or conception of devotion for themselves. Reverence at the altar is reverence, and anyhow it scandalizes the laity to see the loose way in which some priests behave about the altar, which they want us to treat reverently."

"Well, wait until the suffragettes get into the Church, so that we can make them bishops. That may remedy things."

"Indeed I would make things fly if I were bishop. His Lordship is punctilious enough about dinner calls and—"

Ella was getting on to dangerous ground; so I interrupted her and changed the conversation.

The Use of Weeds.

"By the way, we shall need the services of a gardener, to make the backyard respectable. Do you think Mrs. Mundy's man could be gotten to put in some spring seeds and bulbs? He is an expert, I understand, at such things. I suppose he could be spared for an odd hour occasionally?"

"Michael Rooney is a fine gardener. He says he worked for the Duke of Connaught. But the place wants to be ploughed over. It is full of weeds. I asked him about it the other day."

We went out to look at the plot. I call it the yard; but it is nearly an acre in width, and had at one time been laid out as a pretty garden. There was a fine beech tree at one corner, and a sort of grotto adorned the other. Altogether the place could be converted into a cosy *Sans souci* for a stroll in the afternoon and a restful hour in the shade.

"I wonder why the Lord lets these weeds grow," mused my sister, "instead of the beautiful flowers He could easily have put in their place."

"The answer is simple enough—to teach us the lesson of uprooting, which, if we heed it, will make us flower the better in Paradise. Moreover these weeds furnish the very food for the growth of your beautiful flowers."

"I thought the plants were fed by the mineral substances in the soil, which they suck up through the roots."

"That is true to a limited extent only. The upper layer of the soil, which includes the subsoil, furnishes the chief material for plant growth. The process of nature is protective and corrective at the same time. When subsoil is left exposed to the open air it seeks to cover itself with vegetation. Its natural tendency is to be useful, to mother something as well as to produce. The first seeds it catches, as they are blown about from other fields, it fosters and feeds as best it can from the material of the soil, and from the carbon dioxide in the air. In this process the sun helps by furnishing the energy required to digest these materials, so to speak, and to turn them into tissues out of which nature builds leaf and stem."

"But what is the use of this 'process,' as you call it, since it consumes valuable material simply for the purpose of making weeds that have to be pulled up or plowed under?"

"There would be no use in it if it ended there. But it goes on. The weeds furnish the very best material for further healthy vegetation; only, they must die first to enrich the aftergrowth. When the first vegetation of the soil dies through the frost of autumn, or through any other cause, such as want

of rain, or excessive heat, the decomposed growth mingles with the mineral of the soil, and begets the strength and matter for a new and much richer and prolonged development. These withering plants contain oxygen and carbon in large proportions, hydrogen and nitrogen in smaller proportions, and moreover varying quantities of magnesium, potassium, phosphorus, calcium, and similar valuable chemical substances. Ammonia also, which is an important element in the nutrition of plants, is continually being generated.

"Thus you see that decomposition is absolutely indispensable to the life of the plant in its first stages of growth. We sometimes try to furnish that element by fertilizers or manures. But nature demands it; and ordinarily begets it in the course of what scientists call the mortification process.

"Long frosts, sudden heat spells, and droughts are on the whole beneficial to the production of these elements of life and nutrition. On the other hand, warmth lasting beyond a certain period, or moisture that is excessive, and the continuous artificial treatment of the soil with organic manures, cause ultimate disease and deterioration of the soil."

"And how does that teach us to grow in Paradise, as you said? I don't quite see the application."

"Well, the process of the development of perfection in the soul is quite analogous. Mortification, like frost, drought or heat, benefits the life of the soul; whereas coddling with warmth, overfeeding, and artificial pandering to whims and tastes cause deterioration and ultimate sterility of the soil of the heart. That soil is overrun with, and disposed to feed, all kinds of useless or noxious weeds. These are the faults that must first be rooted out and die in order to produce a healthier and more permanent life. 'He that loveth his life shall lose it; and he that loseth his life shall save it.' The weeds are defects that must be brought under. Thus they are made to feed the subsoil of the spiritual life, and produce a richer growth of virtue from new seeds cast upon the receptive ground.

"Somewhere among my clippings I have kept an address to the members of the London Royal Institute by a Dr. Russell. He discusses before that learned body the cultural conditions under which plant growth is most favored. He puts the mat-

ter in the form of a paradox, like the Scripture's, 'Man's control of nature's cycle indicates that any process which is fatal to life proves ultimately beneficial to the fertility of the soil. Whereas any process beneficial to life proves ultimately harmful to the soil.'"

"Brother, you are simply wonderful. I wish I could remember it all, and tell it to the children in the Kindergarten class. But then it would probably be above their heads, though it seems perfectly simple."

"That would depend entirely on how you put it before them," I said. "They won't of course understand it if you use botanical and chemical terms. But you can substitute words that will arrest their attention and make them see the essential point. Children have a marvellous gift of imagination; and if you place before them the images in parts and slowly, merely suggesting the terms of comparison, they will work the matter out and apply it for themselves. Their intuitions are not hindered by seeing too much at a time, nor by artificial standards of comparison, nor by habits of generalizing. Innocence is simplicity; and the simple see God; and from Him are reflected in the mirror of their soul truths that remain a mystery to the wise of the world. The fact that they are not conscious of these intuitions prevents their analyzing them, and that leaves them free from the pride of intellect which darkens the understanding about the things of God."

In the afternoon Ella brought over to the house little Clara Benson, to whom she gives occasional lessons in French. They have been reading selections from the poets. The child has a singularly beautiful pronunciation which makes music of her recitations. Her mother is French; a rather cultured woman; but an invalid; and she insists on the girl studying French, which they regularly speak at home. I heard, like chimes, the lines from Boileau:

> Le naturel toujours sort et sait se montrer.
> Vainement on l'arrête, ou le force à rentrer:
> Il rompe tout, perce tout, et trouve enfin passage.

"Clare," said my sister, interrupting the reading, "why do we call nature our mother?"

"Because she feeds us by the things that grow on nature's bosom."

I took my finger from out the Breviary which I was reciting at the window, to listen.

"Does she grow those weeds out there?"

"Yes, mademoiselle."

"Well, what for? They don't feed us, do they? We have to pull them up or plough them under, if we want flowers or vegetables to grow there."

The child was silent. She is a naturally introspective little maid, and I was wondering what she would answer. After a while she said: "Perhaps they are like our faults, which Mama calls weeds. She says we must correct them and then they help us to grow better."

"Correct them, how?"

"Pull them out by the root and let them die. It makes the flowers and vegetables, which she calls virtues, grow. Our truckman says he gets the cauliflowers and other things from the south, because they can raise them cheaper there; they don't have to fertilize the ground. The land is so rich because the Indians let the weeds and grass grow for hundreds of years and that makes the soil fertile."

"Is that what Mama tells you to do with your faults? I thought you had no faults."

"O, Mademoiselle Ella; I have plenty. The principal one is stubbornness; and Mama thinks it is pride. I asked Father Stinson in confession. He said I need not worry, so long as I try to pull it out by taking a penance every time it crops up. He says it is original sin. I suppose weeds are original sin, too."

I thought of the Church, and how God lets the cockle grow there too, which becomes entangled in the very roots of the grain. Sometimes it is well not to pull up the tares, lest with them you uproot the wheat. Thus faults have their purpose at one time; whilst at another time they must be tolerated to avoid greater losses that would follow upon drastic correction.

"THE LORD OF THE WORLD."

I have been reading Hugh Benson's *Lord of the World.* It is my second reading; for I had recently heard some one say

that it was the work of a prophet. On its first appearance, a few years ago, I received the impression that the book was likely to do more harm than good. A Catholic publisher who had seen the manuscript, told me that, under a similar impression, he had refused an offer to publish it. Whilst I still believe this judgment was right, I have changed my opinion about the importance of the volume as a correct forecast of events. Had it appeared first under the auspices of a Catholic firm, the volume would have raised severe criticism at once. As it was launched by a secular firm in England, the immediate estimate of its ethical worth came from readers who were sympathetic and shared many of the writer's preconceptions. They were not disposed to raise the question of heterodoxy, knowing the sincerity of the writer. Indeed the popularity of a book frequently depends on the circumstances under which it is first issued. Like many another enterprise it may fail when the first judgments it meets are adverse. After the Pitmans had made their appeal to the public in England, where the name of Benson as son of the Archbishop of Canterbury was honored, the general public, including the Catholic reader, were satisfied about the worth of the book.

There were however not a few critics who, like myself, disapproved of the thesis which the author seemed to have set himself to defend; namely, that the Church of Christ would be worsted in its earthly struggle against the forces of Antichrist.

Benson himself appeared conscious of the impression that his book was likely to make among Catholics. "I am perfectly aware," he wrote in his preface, "that this is a terribly sensational book, and open to innumerable criticisms on that account, as well as on many others." But he passionately believed in the principle which he sought to illustrate; namely, that the powers of darkness are apt to gain the mastery over truth and right in this world, and that the ultimate triumph of the Church was reserved to the day of judgment. Even when he had been made to feel the unfavorable verdict of critics who did not simply repeat what was being said by the conventional appraisers of the book trade, he clung to the conviction that humanitarianism and infidelity were represented in the person of Pilate and Herod as against the Son of God.

The fact that he afterward wrote another volume, *The Dawn of All,* in which he seemingly reversed his judgment, only showed that he deemed it advisable to quiet the apprehensions of those who saw in the former book a denial of Christ's prediction that the gates of hell should not prevail against the rock of Peter.

As I reread the *Lord of the World,* I gradually came to see with the eyes of Benson. Events that have occurred since the writing of the volume and the author's pathetic death, plainly indicate that he had a very keen sense of prevision regarding the strength and nature of the forces operating against truth in modern society. These forces he knew to be constantly at work opposing the supernatural point of view within the Church. Whilst he was convinced that the kingdom of Christ on earth is indefectible, he saw its close association with the secular element, which is not incorruptible. The indefectibility of the Church of Christ does not rest upon the multitude and strength of its adherents. A Pontiff in chains should still be the vindicator of truth and right, just as Christ was on the Cross, leaving His disciples for ages under persecution and ignominy; and this even after He had returned to heaven, giving proof to the world of His supernatural estate by the Resurrection. It is therefore not only conceivable but in accord with Christ's own prediction that, despite the spread of the Gospel over the face of the whole world, fervor and faith should diminish and eventually shrink to a minimum in strength and appearance, as set against the wisdom of the world. "The Son of Man, when He cometh, shall He find, think you, faith on earth?" [1]

The thought had troubled me, for I had heard a prominent theologian assert that the missionary activity of the Church in our day was a sign of the eventual triumph of the faith over infidelity, and that the wholesale conversions of nations in Asia and Africa were bound to issue in a renewal of fervor that would react and reanimate with its healthy spirit the effete ecclesiastical systems of Europe. Then I read St. Augustine's comments on the exhortation of Christ to His Apostles.[2] The Bishop seems to share the view that charity

[1] St. Luke 18:8.

[2] Tract. XXXVI. De Verbis Domini secundum Lucam.

will grow cold and faith be weakened, within the Church, so that in the course of time iniquity will reign supreme. And the Venerable Bede speaks in similar fashion saying: "When Christ appears at the end of time, there will be a great scarcity of true believers, and orthodox faith will be weakened on earth." He quotes the prediction of Christ in St. Matthew [3] to the effect that false teachers will pervade the world and corcupt the faith of many, so that even the elect shall barely escape the contamination of error.

Benson's argument in the *Lord of the World* now seems to me quite logical, whereas his later volume, in which he endeavors to reason in the opposite direction, namely, that the Church on earth is bound to triumph through the conversion of the world to Christianity, appears forced and unreal. The author himself was conscious of the fact; and I have a strong suspicion that he wrote *The Dawn of All* simply to strengthen his first contention. The plea in the latter book is supported by so many assumptions, and supposes such sudden and unlikely changes in the present and actual conditions of society, that the whole becomes incredible. Moreover, whilst throughout the story he aims to counteract anti-Catholic prejudice, such as he knew it from experience to exist, he is betrayed into almost ludicrous exaggerations when he undertakes to define the Catholic position in face of the overwhelming opposition of modern scientific thought. His dedication to Christ as the "Clavis Domus David" suggests a reference to the ancient prophets of Israel who strongly insist on the world's tendency toward gradual destruction as foreshadowed in the final dispersion. "Salvum me fac, Domine, quoniam defecit sanctus; quoniam diminutae sunt veritates a filiis hominum."

What we see on all sides to-day is the growth of Humanitarianism, into which are being drawn, through political agencies and an appeal to bishops and priests, our various Catholic interests. Catholic sentiment is thus being weakened step by step through identification with a practically pagan altruism supported by the state and by influential organizations of public beneficence. Charity is being defined as

[3] 24: 12 and 24.

the ultimate object of all religious professions supported by the dicta of the Bible. Meanwhile the old lines of a positive faith are being eliminated; and the vivifying charity that flows out of Catholic doctrine, as exemplified by the history of the ages of faith, is made to give way to the pleas for philanthropic service. The latter is represented by Fraternal Societies which assume the Masonic phraseology, and by various Benevolent Associations which ape the formalities of the Red Cross, or the White Ribbon of Prohibitionists, or the distinctions of Ethical Culturists. Money and affiliation are solicited in behalf of institutions which gradually take the place of Catholic Unions and loosen the religious bond that is wrought in the school and in the church. The Religious Orders, bent upon retaining their hold on the young and on public esteem, are tempted to relax their rules, and in place of the self-denial, mortification, and unworldliness indicated by their founders, who followed the Way of the Cross, become advocates of a modernist preaching that extols the Fatherhood of God and the Brotherhood of Man, and places, at least in practice, the pagan wisdom of Plato, of Epictetus, and of Marcus Aurelius, on a level with that of Christ, as if we had nothing to learn from the precepts of the Gospel.

The motives of religion are thus being constantly secularized and reduced to a code of utilitarian principles and rules set up as the cult of Humanity. Of that cult Benson makes one of his characters say:

> What was chiefly to be feared was the positive influence of Humanitarianism; it was coming like the kingdom of God, with power; it was crushing the imaginative and the romantic; it was assuming rather than asserting its own truth; it was smothering with bolsters instead of wounding and stimulating with steel or controversy. It seemed to be forcing its way, almost objectively, into the inner world. Persons who had scarcely heard its name were professing its tenets; priests absorbed it as they absorbed God in Communion; children drank it in like Christianity itself. "The soul naturally Christian" seemed to be becoming "the soul naturally infidel".

The priest who says these things is inclined to pray for persecution, indeed he fears lest it may not come to purify the Christian atmosphere of the Church, because the secular au-

thorities are too shrewd to challenge us to martyrdom; they would rather introduce a species of liturgy and sacrifice as a substitute for the Church.

To minds thus disposed by the atmosphere of natural virtue as exhibiting the supreme effort of man to attain contentment and peace on earth, the difficulties begotten by the demand of a positive faith are increased. Benson gives us a picture of the mind that accepts them without seeking to explain them. Speaking his views through Percy, a priest and principal figure in the book, he says:

> Difficulties?—Why, there were ten thousand of them. He did not in the least understand why God had made the world as it was, nor how Hell could be the creation of Love, nor how bread was transsubstantiated into the Body of God—but—well, these things were so. He had traveled far, he began to see, from his old status of faith, when he had believed that divine truth could be demonstrated on intellectual grounds. He had learnt now (he knew not how) that the supernatural cried to the supernatural; the Christ without to the Christ within; that poor human reason could not contradict, yet neither could it adequately prove the mysteries of faith; except on premises visible only to him who receives Revelation as a fact, that it is the moral state rather than the intellectual, to which the Spirit of God speaks with the greater certitude. That which he had both learnt and taught he now knew, that Faith having, like man himself, a body and a spirit—an historical expression and an inner verity—speaks now by one, now by another. This man believes because he sees—accepts the Incarnation or the Church from its credentials; that man, perceiving that these things are spiritual facts, yields himself wholly to the message and authority of her who alone professes them, as well as to the manifestation of them upon the historical plane; and in the darkness leans upon her arm. Or, best of all, because he has believed, he now sees.

The great agency for evil to-day is the newspaper. Not only does its universal employment as a constant educator imply a gradual atrophying of the faculty of independent thinking, but it fills the imagination of the young with impressions, superficial on the one hand, and contradictory on the other. People read the headlines of news. They form their convictions upon what is there partially stated. Often the statements are entirely devoid of truth or fact. The in-

tellect whereby man perceives truth is thus subordinated to false impressions and the newspaper becomes a systematic instrument for absorbing the best of man's faculties, and for the propagation of error. As Benson expresses it:

> There it all was—gigantic headlines, and four columns of print broken by startling title phrases in capital letters, after the fashion set by America—a hundred years ago. No better way even yet had been found of misinforming the unintelligent.

REVISION OF RULES AND CONSTITUTIONS OF RELIGIOUS COMMUNITIES.

THE promulgation of any code of laws necessitates an adaptation of existing legislation to the new order.[1] To prevent any disorder from disturbing the common weal, this adjustment must be effected with due care and, when completed, subjected to authoritative control. This is especially imperative in the case of societies like religious Institutes, in the life and government of which obligations and relations must be accurately defined and organized. It is to attain this object that, some time after the issuing of the Code of Pius X, the Holy See decreed that the Rules and Constitutions of all religious communities should be made conformable with the new legal status, and that the work done should be submitted to the Congregation of Religious for approbation.[2]

The last two decades witnessed the revision of the Rules and Constitutions of many communities. The authorities of these religious bodies realized the expediency of adapting to the requirements of the common law the particular legal documents which governed their subjects. In the majority of cases, besides the codifying of the *Acta* of preceding General Chapters, no alterations were introduced except those necessary to adapt the Rules and Constitutions to the general legislation of the Church. The superiors shrank from changing texts hallowed by the hand of a saintly founder and made venerable by centuries of faithful observance.

[1] *Codex Iuris Canonici*, can. 3-7.

[2] Sacr. Cong. de Relig., 26 June, 1918, in *Act. Apost. Sed.*, vol. X, p. 290.

In view, however, of the sweeping innovations of the new Code, some institutes of simple vows may deem it expedient to go further into the work of revision. They will not be content with changing whatever detail needs altering, but will be prepared to remodel their Constitutions according to the legal spirit and temper which for the past fifteen years has been crystallizing in the Church. This is more particularly true of institutes founded in the early part of the nineteenth century. The Church, at the time of their approbation, had not yet formulated her discipline regarding Congregations of simple vows with the minute preciseness and delicate accuracy which characterize the canonical growth of later years. The law concerning these religious bodies was still in the making.[3] As a consequence, some Constitutions, approved either by the old Congregation of Bishops and Regulars or by the Congregation of the Propaganda, fail to meet certain requirements which the Holy See at present demands. It may, therefore, serve the highest interests of these religious communities that their Constitutions, which according to the present decree must be revised and approved anew, should undergo a thorough adjustment to the spirit of canonical progress.

The carrying out of such an adaptation is attended by not a few difficulties. On the one hand, the traditions of the community must be guarded with jealous vigilance, and no unnecessary modification should be introduced into the text. At the same time the exigencies of the contemporary canonical spirit must be satisfied. The Church herself, in the new Code, offers an illuminating example of the same progressive conservatism. Religious communities will derive profit and inspiration from a searching study of this document.

Rules and Constitutions.[4]

At the outset it must be noted that in canonical parlance there is a sharp distinction between Rules and Constitutions.

According to the present legislation, the name of Rules should be restricted to the four Rules of St. Basil, St. Augus-

[3] Battandier, *Guide Canonique*, third edition, p. 13.

[4] Vermeersch, *De Religiosis Institutis et Personis*, tom. I, n. 89, 90, p. 61; Bastien, *Directoire Canonique*, 2d ed., p. 10, n. 3; Battandier, *op. cit.*, p. 35, n. 46.

tine, St. Benedict, and St. Francis. The Fourth Council of Lateran in 1215 forbade the foundation of new orders. This prohibition was interpreted in the sense that henceforth no order should be constituted under a *new* Rule. The Holy See, accordingly, always insisted on the adoption of an *old* Rule for the new orders it approved.

Since 1215, therefore, the founders of religious orders have made it a practice to choose one of the above-named four Rules, adding, however, such prescriptions as were required by the special object of their foundation. These prescriptions are called *Constitutions*.

While a few ancient orders have only the Rule of their founder, e. g., the Basilian monks and the Benedictines, most religious orders are governed by both Rules and Constitutions. Thus the three branches of the First Order of St. Francis (Friars Minor, Capuchins, and Conventuals), follow the Rule of St. Francis; but each of them has its own distinct Constitutions. Other religious orders, e. g., the Jesuits, the Redemptorists, and the Passionists, have Constitutions only.

Congregations of simple vows do not have Rules in the above sense. On the contrary, they are expressly prohibited by the Holy See to apply the name of Rules to their collection of laws. In the case of such religious bodies *Constitutions* only are approved: "Novas regulas, praeter regulas primaevas a S. Sede approbatas, Sacra Congregatio non solet admittere: quare textus propositus appelletur tantum sub nomine Constitutionum." [5]

GENERAL OBSERVATIONS CONCERNING CONSTITUTIONS.

I. The chief *sources* available in the revision of Constitutions are three in number: 1. the decrees of preceding General Chapters; 2. the Code of Pius X; 3. the "Normae". The last text was issued by the Holy See on 28 June, 1901 under the title: "Normae secundum quas S. Congregatio Episcoporum et Regularium procedere solet in approbandis novis institutis votorum simplicium". Its primary purpose is to describe the ordinary procedure followed by the Sacred Congregation in approving new institutes of simple vows and their Constitu-

[5] *Animadversationes in Const. Sor. S. Augustini*, Meaux, 22 July, 1891, in Battandier, *op. cit.*, p. 36.

tions. It also supplies a detailed schema of the manner in which these Constitutions should be drawn. It has been a common occurrence in the past that institutes applying for approbation were dismissed by the formula: "Quoad approbationem Instituti, *Dilata*, et interim conformetur Normis".

Strictly speaking, the "Normae" cannot be said to bind religious communities whose Constitutions are already approved. In fact, it is well known that in recent years the Congregation of Religious has approved revised Constitutions which were far from meeting the minute requirements of the "Normae". At the same time it is certain that the document contains clear and helpful directions for the drafting of Constitutions which must be submitted anew to the Holy See for approbation. First of all, it represents the result of the best canonical workmanship on the difficult subject of institutes of simple vows. Secondly, the following of the "Normae" may be considered as a praiseworthy act of spontaneous submission to the desires of the Holy See. It is the part of wisdom, therefore, as well as of expediency, to conform to the spirit, if not to the letter, of the "Normae".

II. The *subject-matter* of the Constitutions of a community is, as the name indicates, all that forms the constituent legislation of that religious body, whether pertaining to its nature, government or regular observance. Consequently, any article which does not fall under that heading should be stricken from the text of the Constitutions: "Constitutiones continere debent tantum leges *constitutivas* Congregationis et directivas actuum Communitatis, sive quod ad gubernium attinet, sive quod ad disciplinam et normam vitae".[6] The "Normae" further prohibit minute details about certain secondary employments in the community, for "such details are in no way befitting the gravity of a text to be approved by the Apostolic See".[7]

There are, however, non-essential points which are conducive to uniformity of observance, or to the fostering of a distinctive spirit in a community. These may, and even should be inserted in other books designated by various names, such

[6] "Normae", art. 33.
[7] "Normae", art. 34.

as " Capitular Rules," " Directory ", " Coutumier ". The bare designation of " Rules " or " Constitutions " should never be applied to such documents, in order to avoid possible confusion between them and the Rules and Constitutions approved by the Holy See. This appellation should be avoided, also, because these secondary documents, unlike the Constitutions, are not, strictly speaking, approved by the Holy See. It is the practice, nevertheless, to submit a copy to the Sacred Congregation which confers upon it a negative approval or " Nihil obstat "; but this pronouncement merely implies that the book contains nothing contrary to the common law or to the Constitutions.[8] " Capitular Rules " may be changed by the General Chapter without any direct intervention of the Sacred Congregation. It is not so with the text of the Constitutions: once approved by the Holy See, it cannot be altered without a fresh appeal to the pontifical authority.[9]

III. The *qualities* which the Holy See expects to find in the text of the Constitutions submitted to its examination are: 1. *Brevity: i. e.*, repetitions, superfluities, and unnecessary details should be avoided. The text must contain nothing foreign to the object at which the institute is aiming. 2. *Clearness:* i. e., the law should be stated precisely and accurately. This precision and clearness must be found both in the ideas and in their wording. Ambiguities are likely to breed disorder and discord in a community. Moreover, exaggerations or legal inaccuracies should be avoided. This is especially important in the matter of the vows. The *Collectanea* of the Congregation of Bishops and Regulars contains, at least, thirty observations on that very point. 3. *Orderly Arrangement.*[10]

Constitutions lacking in these three qualities are ordinarily sent back to their authors for revision, with the gentle advice that the text be corrected by an expert in canonical matters. A striking example is found in the case of the Little Sisters of the Workingman, a Community founded at Grenoble, France: " Constitutiones propositae minus respondere proprietati, ordini et perspicuitati quas exhibere solent textus a Sancta Sede

[8] " Normae ", art. 28.

[9] Battandier, *op. cit.*, p. 39.

[10] " *Summopere commendatur brevitas, claritas, et optimus ordo* " (" Normae ", art. 35).

approbandi; quare studeant ut ab idonea et discreta persona forma magis praecisa redigantur, stilo oratoris secluso, amputando omnes repetitiones et superflua." [11]

IV. The Holy See has drawn up a detailed list of the mistakes to be avoided in the text of Constitutions. These mistakes are: 1. the use of the expressions "Rule", "monastery", "regular profession"; 2. the introduction of historical details concerning the founder or the circumstances of the foundation; 3. using prefaces and letters of recommendation from bishops or other persons. The only laudatory documents that can be lawfully added to the text of the Constitutions are the *decretum laudis* and the *decretum approbationis* issued by the Holy See; 4. quotations from Holy Writ, the Councils, the Fathers, theologians, or any authors; 5. legislating about bishops and confessors. It is useful, however, to determine clearly the relations of the community with the Ordinary of the diocese, and the legislation concerning the appointment of confessors; 6. the regulations for students and the organization of studies in schools or colleges; 7. the insertion of dogmatic, moral, or controversial questions; 8. the introduction of ascetical or mystical considerations. These may find place in the "Capitular Rules", "Directory", etc.; 9. the prescribing minutely for secondary officials, such as cook, sacristan, door-keeper, etc.; 10. the appending of foot-notes; 11. finally, scholastic terms should be avoided in the titles or text of a chapter.

The Plan of the Revised Constitutions.

I. Superiors may feel a certain repugnance to alter altogether the arrangement of parts in the Constitutions of their communities. It may be held, however, that compliance with the suggestions of the "Normae" present notable advantages of a practical nature.

The matter is treated in art. 35 and 36 of the "Normae" under the title of *Generalia in Constitutionibus requisita:* "Constitutionum codex continere debet ea quae respiciunt notiones et dispositiones 1° de Instituti natura, membris et modo vivendi; 2° de Instituti gubernio, administratione, officiis. Quae omnia distribui possunt in duas, tres, vel quatuor

[11] Battandier, *op. cit.*, p. 34.

partes . . . Constitutiones dividantur in partes; partes in capita, capita in articulos, seu paragraphos, hisque praeponantur numeri ab initio usque ad finem progredientes."

II. The writer ventures to submit a scheme of the Constitutions of a clerical community which is modeled on the plan of the "Normae". It is easily adaptable to Constitutions of institutes of women.

Chapter I. Object of the Institute.

First Part: Membership of the Institute.

Chapter II. Members of the Institute.
Chapter III. Admission of Members.
Chapter IV. Novices and Novitiates.
Chapter V. Religious Profession.

Second Part: Government of the Institute.

Chapter VI. Dependence on the Holy See.
Chapter VII. Dependence on the Ordinary.
Chapter VIII. Elections.
Chapter IX. General Chapters.
Chapter X. Superior General.
Chapter XI. General Assistants.
Chapter XII. Procurator General.
Chapter XIII. Provincial Superiors and their Assistants.
Chapter XIV. Provincial Chapters.
Chapter XV. Local Superiors and their Assistants.
Chapter XVI. Temporal Administration of the Institute.

Third Part: Religious Life and Work in the Institute.

Chapter XVII. Vows.
Chapter XVIII. Vow of Poverty.
Chapter XIX. Vow of Chastity.
Chapter XX. Vow of Obedience.
Chapter XXI. Spiritual Exercises and Privileges.
Chapter XXII. Studies.
Chapter XXIII. Preaching.
Chapter XXIV. Confessors and Chaplains.
Chapter XXV. Parish Priests.
Chapter XXVI. Foreign Missions.
Chapter XXVII. Rank and Precedence.
Chapter XXVIII. Dismissal from the Institute.

Adjustment of Constitutions to the New Code.

It is thought by many that the Code of Pius X is made up largely of innovations. That this is inaccurate can be gathered by a cursory glance at the copious footnotes of the official edition. There is hardly a canon that is not the summary of previous legal pronouncements. Viewed, therefore, from the standpoint of the past, the said Code is less a body of new legislation than an orderly collection of prëxisting laws. Again, what is new to one community may have been the century-old tradition of another. In certain cases the Church has made universally binding what was the particular rule of a few orders or congregations. In other cases, the older orders have been constrained to comply with the suggestions found in the "Normae". In view of all this, it is impossible to give a full list of the changes brought about by the new Code. A few points, however, may be of interest.

I. *Government of the Institute.* Canon 504 states that no one is eligible to the office of Superior General, 1. who has not been professed at least ten years, counting from the first profession; 2. who is born of unlawful wedlock, and 3. who has not yet completed his fortieth year. Other higher superiors, besides possessing the same qualifications with regard to the years of profession and legitimacy, must be, at least, thirty years old. Constitutions, however, demanding more rigid qualifications are not thereby abrogated. The Code states merely the minimum requirements.

Higher superiors are to be temporary, unless the Constitutions state the contrary. The tenure of office of local superiors is restricted to six consecutive years in the same house.[12] According to a recent Pontifical declaration the directors of schools, hospitals, or other such institutions may be maintained in their position beyond the legal period provided they are not at the same time superiors of the religious.[13] The same holds true of masters of novices. If they are local superiors, as well as masters of novices, they fall under the same rule as other local superiors. If, however, as is the case in some communi-

[12] Can. 505.

[13] *Pontificia Commissio ad Codicis Canones authentice interpretandos*, II, in Am. Eccl. Rev., vol. LIX, p. 407.

ties, a local superior is placed over them, they may be re-elected indefinitely, unless the Constitutions provide otherwise. Their relations with the local superiors are clearly defined in Canon 561, 1.

In the election of superiors, the regulations contained in Canons 160-182 must be strictly observed, and any Constitution contrary to these rules is abrogated.[14] Direct or indirect canvassing or procuring of votes in one's own behalf or another's is expressly prohibited.[15]

II. *Membership in the Institute:* Canon 538 tersely states the three essential requisites for admission to the institute: 1. freedom from impediments; 2. a right intention; 3. fitness for the life and work of the community.[16] Detailed lists are also provided of those who can be admitted neither validly nor licitly. Among those whose reception is invalid one notices "converts from non-Catholic sects."[17] It should be observed also that the new Code specifies the various documents which the candidate is to present to the superior before admission.[18]

Very explicit declarations are found concerning the duration of the novitiate, and the meaning of the expression "continuous year".[19] The master of novices may no longer be the ordinary confessor of his subjects, who fall under the universal rule regarding the confessions of religious.[20] In clerical communities a priest is to reside in the novitiate in the capacity of ordinary confessor.[21] Novices enjoy all the privileges and spiritual favors granted to the institute, and, if they die during their novitiate, they have the right to the same suffrages as the professed member.[22]

The chief innovation about profession consists in the fact that no one may be professed perpetually prior to the age of

[14] Can. 507, 1.
[15] Can. 507, 2.
[16] Can. 538.
[17] Can. 542, 1. Cf. Papi, S.J., *Religious Profession*, p. 13.
[18] Can. 544, 545.
[19] Can. 555, 556.
[20] Can. 566; 520.
[21] Can. 566, 2.
[22] Can. 567.

twenty-one and before having taken temporary vows for at least three years.[23]

The new Code dispenses full information as to the procedure to be followed in case of the dismissal of members professed either temporarily or perpetually.[24] A digest of these rules should be embodied in the Constitutions.

Method of procuring the Approbation of the Revised Constitutions.

The decree of 26 June, 1918, states that the revised Constitutions may be presented to the Holy See at the time when the Superior General submits his report concerning the condition of his community.[25] This report is to be submitted every five years, or oftener if the Constitutions so decree.[26] If the text had been extensively revised, it will be prudent to have it approved by a general chapter of the congregation.

The revised text shall be transmitted to the Holy See through the Sacred Congregation of Religious. It should be printed because the Congregation does not examine manuscripts. The language of the document should be either Latin, Italian, or French. If, therefore, the original is in English, or in any other tongue, it should be translated into one of these three languages.[27]

John B. Delaunay, C.S.C.
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CATECHISM TEACHING.

I. Our Textbooks.

THE zeal which animates Catholics to maintain schools under exclusively religious management must command the respect and approval of all right-minded citizens. We the pastors who call upon our people to make sacrifices to this end are bound in conscience to see that adequate results are obtained under the system. One of the chief means to

[23] Can. 573, 574.
[24] Can. 646-673.
[25] *Loc. cit.*
[26] Can. 510.
[27] Battandier, *op. cit.*, p. 11 seq.

make religious teaching effective is a proper textbook. The catechisms employed in our schools should be, from a pedagogical point of view, the best possible. Are they such, as a matter of fact? And if they are not the best, what are the qualities that are lacking and which must be aimed at to give us an ideal textbook of religious instruction?

The question has of course been mooted often enough. Despite the various answers, however, that have come to solve the problem of correct catechism teaching in our schools we are on the whole still wedded to a system that appears radically defective.

The almost universal practice embodies at present the question and answer method. That method was once used in the teaching of all other branches of knowledge. But it is so no longer. Teachers have come to realize more and more that the child mind is not to be regarded as a memory faculty chiefly, by which we are enabled to lay in a store of ready-made knowledge which awaits its development and application with the growth of the faculties later on. Dr. Shields, of the Catholic University, referring to this method in its application to moral teaching, characterizes it in the words of an eminent pedagogical authority, Dr. McMurray:

> Swallow a catechism reduced to a verbal memory product. Pack away the essence of morals in a few general laws and rules, and have the children learn them. Some day they may understand. What astounding faith in memory-cram and dry forms! We can pave such a road through the fields of moral science, but when a child has traveled it, is he a whit better? No such paved road is good for anything. It isn't even comfortable. It has been tried dozens of times in much less important fields of knowledge than morals. . . . To begin with abstract moral teaching, or to put faith in it, is to misunderstand children. In morals, as in other forms of knowledge, children are overwhelmingly interested in personal and individual examples—things which have form, color, action.
>
> A generation or two ago many branches of knowledge were taught in this way. There were catechisms of history, of grammar, of arithmetic. Even at the present time there exist in our midst schools in which geography is still taught in this manner, and in which language-study consists in memorizing the rules of grammar, and long lists of unfamiliar words; schools in which children are required to learn by rote the rule in arithmetic before working the examples. . . .

All such procedures result in dead accumulations, instead of living growth. These accumulations tend to paralyze the mind of the child and to render it a mere receptacle for words and formulae. All originality and initiative disappear, and the child, having dwelt in such a school during the years required by law, leaves it without enduring interest in any subject taught within its walls.

Psychology and pedagogy demand a return to the method of teaching which was employed by the Master, who frequently spoke of the truths which He came into the world to impart to the children of men, but which He refused to announce to those who were not ready to assimilate them and render them functional in their lives and conduct.

As a result of the conviction that memorizing abstract concepts not understood is a pedagogical error, the methods of conducting classes in which the memory faculty is engaged have been radically changed in recent years. The catechism classes form the single exception. We are constrained to ask: Is there any legitimate reason for this exception? Or is it that the sacredness attaching to the doctrines taught has been identified with the method of teaching, and thus made us heir to a relic of bad pedagogy?

Whatever the answer, the fact remains that the system of continuous question and answer is still the prevalent method employed in teaching religion in the schools. There is undoubtedly a good reason for this. Good teaching is largely a matter of good questioning. The professional teacher excels in this. But there are other elements required that must precede or go hand in hand with the questioning. The parent from whom the child in the Catholic home chiefly derives his knowledge of religious truth will succeed no matter what the character of the textbook is which is used in school, because instruction is being constantly illustrated by homely instruction and action or example. Children attending Catholic schools will by reason of a similar contact and association learn their religion more or less thoroughly independently of any textbook they use. But the large number of children who are still forced to attend the state schools, and who may not even have the advantage of a supplementary Sunday school, if they are to be taught their religion from a book, will need one differently constructed from that which employs the present method of question and answer.

Necessity of Simple Language.

Undoubtedly the most objectionable feature in practically every catechism produced for generations in the past has been the use of language and reasoning beyond the interest, if not beyond the comprehension, of the younger children. It is a defect that largely runs into our preaching. The Catechism enjoined and prepared by order of the Third Plenary Council of Baltimore, was, in its aim to avoid unintelligible phraseology, a marked improvement on the textbooks which preceded it. Nevertheless it fails to a large extent in being intelligible to the average child. I had a test of this recently in the sixth grade of a parish school. The teacher was asked to select three of her brightest pupils in the class. They were all three in their twelfth year, had been confirmed, and had spent nearly six complete years under the direction of teachers who were members of a religious order. The result of the examination showed that the correct meaning of not one of the subjoined phrases had been grasped by all three pupils.

Our nature was corrupted by the sin of our first parents. (46)

Deprive us of spiritual life. (55)

A grievous matter. (56)

The entire answer under number 57.

A supernatural gift. (103)

A divine virtue. (107)

The attributes of the Church. (122)

A doctrine of faith or morals. (124)

All its members are in one communion. (129)

From whom does the Church derive its undying life and infallible authority? (134)

Whence have the sacraments the power of giving grace? (138)

To attain the end for which He instituted each sacrament. (146)

Is Baptism of desire or of blood sufficient to produce the effects of Baptism of water? (161)

Our sorrow should be prompted by the grace of God, and excited by motives which spring from faith. (198)

The circumstances which change their nature. (213)

The superabundant satisfaction of the Blessed Virgin Mary and of the Saints. (236)

Laws concerning the civil effects of the marriage contract. (287)

By attributing to a creature the perfection which belongs to God alone. (318)

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Representations and memorials of them. (342)
Enliven our devotion by exciting pious affections and desires. (344)
According to the nature of the vow, and the intention we had in making it. (357)
To seek his spiritual and bodily welfare. (367)
Mortify our passions, and satisfy for our sins. (395)

The reader may possibly suggest that children often fail to do their best in an examination; that they cannot be expected readily to explain phrases taken from their context, etc., etc. Let me assure him that in this case the pupils had the text before them in the book throughout; that unlimited time was given them to understand and to express themselves; that they manifested no embarrassment whatever; and that the only conclusion to be drawn by teacher or examiner was that either the matter or the language was too difficult for children of their years or for the stage of their advancement.[1]

There are many parents, especially in the less populated districts of our country, who are obliged to give their children such religious instruction as they deem essential. For this purpose they use a catechism which the child must learn and recite. Here the difficulty of unintelligible terminology in questions and answers often embarrasses the elders more than the children. Now in view of the fact that the responsibility of religious instruction rests in the first place with the parent, it would seem supremely desirable that the makers of catechisms should remember this condition, and employ only such forms and expressions in a manual of religious instruction as are readily intelligible to the common sense of all classes. And here we are made to realize that

Religion is a Practical Study.

All study of religion derives its importance from the fact that it acts upon our spiritual and moral life so as to direct our conduct. "Not everyone that says to me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father who is in heaven." In such practical matters as conducting a business, housekeeping, the study of art

[1] One of the few catechisms, so far as I know, that has come down to the level of the children's intelligence is an admirable little treatise "First Steps in Catechism", the work, I understand, of the Right Rev. Bishop of Pittsburgh.

or of music, no one would think of teaching exclusively by the word-for-word method? Let us suppose a mother who wishes to instruct her child in the art of acquiring good manners. Would she insist that the child memorize word for word a text arranged in some such fashion of question and answer as the following:

Qu. What should be the deportment of children permitted to remain in the drawing room when visitors are present?

Ans. The deportment of children permitted to remain in the drawing room when visitors are present should be reverential, genial, composed, and characterized by a becoming reticence.

Qu. What is meant by reverential deportment?

Ans. By reverential deportment is meant a conscious and manifested respect for the dignity of those with whom we are permitted to associate.

Qu. How can children preserve a genial deportment?

Ans. Children can preserve genial deportment by replying to all questions with a pleasant countenance and in a manner free from perturbation and embarrassment.

Qu. What do you mean by composed deportment? etc., etc.

Whilst no sensible mother would adopt this means of instructing her children in social decorum, she appears, in using our current catechisms, to do exactly this thing in regard to Christian doctrine. If, for example, she wants to prepare her child for a duty so practical as that of going to confession, she sets about the matter by getting the child to memorize word for word the chapter or chapters on the Sacrament of Penance, which would be something like this:

Qu. What is contrition?

Ans. Contrition is a sorrow and detestation of sin for having offended God, implying a firm resolution to avoid sin in the future.

Qu. What qualities must true contrition possess?

Ans. That our contrition may be true, it must be interior, supernatural, universal, and sovereign.

Qu. What do you mean by saying that our contrition should be supernatural?

Ans. When I say that our contrition should be supernatural I mean that it should be excited by motives which spring from faith and not by merely natural motives.

The ordinary Catholic child has made many confessions long before he is capable of grasping the sense of a series of questions and answers expressed in the above form. And if he has been already trained in the performance of so important a duty, why should we insist upon his still learning these definitions? Similarly do we proceed with regard to the all important duty of properly preparing for Holy Communion. To impress the importance of this act upon the child and to suggest to him the means of persevering we require him to learn by rote the following:

Qu. How should we prepare for Holy Communion?
Ans. We must be in the state of grace, penetrated with a lively faith, animated with firm hope, and inflamed by ardent charity.

The words "penetrated with a lively faith, animated with a firm hope, and inflamed by an ardent charity" are then severally defined in three questions and answers, to be learnt by rote in language which it is safe to say never yet appealed to the child or had anything whatever to do with his actual method of preparing for Holy Communion.

Artists, poets, and literary people in general have left many beautiful pictures representing a mother teaching her little child to pray, and we realize the attractive simplicity of the method from our own recollections of childhood. But if we follow the catechism it would seem to require something far more intricate to perform this duty.

Qu. What conditions are necessary to render our prayers acceptable before God?
Ans. We must offer them with a humble and contrite heart, with fervor and perseverance, with confidence in God's goodness, with resignation to His Will, and in the name of Jesus Christ.

Generally I should be disposed to maintain that the pupil be obliged to memorize only such matter as he thoroughly understands. Memory work must be done in all grades of a student's life from the lowest class in the parish school to the highest in the University. But the recitations are as a rule in due relation to the intelligence of the pupil. It would be absurd to require from a child in a first reading class that he

memorize parts of *Hamlet* and similar literature in the hope that some day the mind would grasp the meaning of the passages and assimilate them. The practice of learning questions and answers that the child does not understand is objectionable, if for no other reason than that it places an unnecessary strain on the memory by requiring purely mechanical efforts. The child gains little or nothing by this expenditure of energy. In order that the things he has to memorize may be of any use to him later on, it would be absolutely essential to retain them accurately up to the time when the mind can grasp their full meaning. This is by no means a common fact. It might be instructive to ascertain by an examination of the young men between the ages of twenty and twenty-five in a given parish, how much they actually retained of the memory lessons in their catechism classes as boys in the parish school. From my own observation I have this fact to record. Among a number of teachers who some time ago were discussing the merits of Butler's Catechism, there were several who maintained the thesis that, despite the numerous unintelligible phrases in the catechism, the fact that these things were stored in the memory was an assurance of their being of value when recalled later on as the intelligence developed. The writer then asked these teachers whether they themselves had studied the Butler Catechism in their primary school days. They averred that not only had they done so but had for years used the same catechism in preparing the juniors of their college for First Communion and Confirmation. When thereupon one of the party took the liberty of inquiring how much of Butler's Catechism the teachers who had taken part in the discussion themselves actually retained, it was discovered that with one honorable exception the twelve or thirteen members of the company were actually unable to repeat a given number of answers in Butler's Catechism.

Thus far I have dwelt on what seems to me a defect of our teaching of Christian doctrine. In a second paper I propose to say what I believe would be an improvement on our prevailing method of religious instruction through the catechism.

M. V. KELLY, C.S.B.

Sandwich, Canada.

Analecta.

ACTA BENEDICTI PP. XV.

EPISTOLAE.

I.

AD LUDOVICUM NAZARIUM S. R. E. CARD. BÉGIN, ARCHIEPISCOPUM QUEBECENSEM, CETEROSQUE ARCHIEPISCOPOS ET EPISCOPOS REGIONIS CANADENSIS: MUTUA INTER FIDELES CONCORDIA ITERUM COMMENDATA, DANTUR NORMAE QUOAD SCHOLASTICAM LEGEM A GUBERNATORIBUS ONTARII STATUS LATAM.

Dilecte fili Noster, venerabiles fratres, salutem et apostolicam benedictionem.—Litteris apostolicis *Commisso divinitus*, quas ad vos dedimus die VIII septembris MCMXVI, clerum populumque catholicum regionis vestrae impenso studio hortabamur ut contentiones omnes animorumque simultates deponerent sive ratione stirpium exortas sive ex diversitate linguarum: simul autem monebamus ut si quas, his de causis, controversias in posterum agitari contingeret, eae caritate incolumi definirentur, *prout* scilicet *decet sanctos, sollicitos servare unitatem spiritus in vinculo pacis.*

Hortationem Nostram non in vacuum, tribuente Deo, cessisse gratulamur; ea etenim a fidelium coetu, non modo qua par erat

observantia excepta fuit, verum etiam communi plausu ac laetitia, ut liceret ideo spem bonam concipere tranquillitatem et concordiam inter canadenses catholicos esse in posterum regnaturam.

At vero, haud multo post, quaedam infauste inciderunt, quae, etsi malae nullius menti tribuenda videntur, sed tamen initam perturbavere pacem ac nova discordiarum semina animis indiderunt. Hinc factum ut ex utraque parte concertantium iterum ad Nos appellaretur, Nosque, per sententiam Nostram, sequestri pacis invocaremur.

Agitur nempe de lege scholastica, quam Ontarii gubernatores iam inde ab anno MCMXIII sanciverunt pro scholis bilinguibus anglo-gallicis. Eam etenim alii ut iniustam traduxere totisque impugnare viribus censuerunt: alii ex adverso nec adeo severe notandam nec tam acriter oppugnandam sunt arbitrati. Opinionum diversitatem sequutum est animorum discidium.

Cum igitur res tota sententiae Nostrae fuerit delata, Nos quaestionem, pro eiusdem gravitate, diligentissime perpendimus, et ab Emis etiam Patribus Cardinalibus S. Consilii Consistorialis perpendi mandavimus. Quapropter, omnibus considerate inspectis, hoc Nobis edicendum duximus atque edicimus: Posse non iniuste Franco-Canadenses de dicta lege scholastica opportunas a Gubernio declarationes postulare, simulque ampliora quaedam concedi sibi et desiderare et exquirere. Eiusmodi certe sunt: ut inspectores pro *scholis separatis* catholici destinentur; ut primis annis, quibus pueri scholas frequentant, in aliquibus saltem disciplinis tradendis, praesertim vero ac prae ceteris in christianae doctrinae institutione proprii ipsorum sermonis usus concedatur; ut liceat etiam catholicis *normales* quas aiunt scholas constituere ad magistros formandos. Haec tamen omnia, et si quae utilia sunt alia, sic a catholicis petenda sunt ac persequenda ut rebellionis speciem ne habeant neque violentis aut non legitimis utantur modis; verum pacate ac modeste, ea videlicet adiumenta omnia adhibendo quae civium cuique ex lege legitimoque more permittuntur ad meliora assequenda quae sibi deberi autument. Id autem, in re praesenti, eo securius ac liberius asserimus, quod suprema ipsa auctoritas civilis agnoverit et fassa sit legem scholasticam ab Ontarii gubernatoribus latam obscuritate aliqua laborare nec facile determinari posse quinam latae legis limites esse queant.

Hos ergo intra fines et modos Franco-Canadensibus libertas esto ad assequendas in lege scholastica interpretationes mutationesve quas optent. Nemo tamen, in posterum, in hac materia, quae ad catholicos omnes pertinet, tribunalia civilia adire ausit litesque inferre nisi conscio ac probante cuiusque Episcopo; qui quidem, in eiusmodi quaestionibus, nihil constituet nisi communicatis consiliis cum aliis sacrorum Antistitibus ad quos proxime res spectet.

Nunc autem ad universos Canadensis Dominii Episcopos fratres Nostros convertere sermonem libet, eisque hortationem, quam ante duos annos dedimus, toto studio imoque ex animo iterare; ut sint nempe *cor unum et anima una*, nec sit schisma inter ipsos neque ratione stirpium neque ratione sermonum. Unus enim atque idem Spiritus *posuit eos regere Ecclesiam Dei*, Spiritus videlicet unitatis et pacis. Sic utique, *forma facti gregis ex animo*,[1] maiore auctoritate et efficacitate fas erit vobis, venerabiles fratres, sacerdotibus vestris praescribere (et ut districte praescribatis praecipimus) ut animorum concordiam et ipsi servent et a fidelibus, verbo exemploque suo, servari contendant. Quem ad finem, placet hic iterum atque iterum commendare quae in prioribus Apostolicis Litteris commendavimus: *studeant* nempe *sacerdotes omnes in utraque lingua, anglica et gallica, peritiam usumque habere, invidiisque omnibus amotis, modo una modo altera utantur pro fidelium necessitate.*

Meminerint demum catholici fideles omnes nihil sibi antiquius esse posse ac debere quam caritatem servare invicem, sic enim se discipulos Christi probabunt: *In hoc cognoscent omnes quia discipuli mei estis, si dilectionem habueritis ad invicem*;[2] quod sane tum maxime praestandum est quum dissensionum causae sive ex opinionum discrepantia sive ex utilitatum oppositione enascuntur. Severe autem moneri volumus tam e clero quam ex fidelium coetu universos, quicumque, contra Evangelium doctrinas ac praescripta Nostra, conflictationes, quibus Canadenses ad hoc tempus divisi fuerunt, alere porro aut acuere ausint. Quod si, quod Deus avertat, parere quis detrectaverit, non dubitent Episcopi, antequam res ingravescat, eum ad Apostolicam Sedem deferre.

[1] I, PETR., v. 3. [2] IOAN., XIII, 35.

Divinorum munerum auspicem et peculiaris Nostrae benevolentiae testem, vobis, dilecte fili Noster ac venerabiles fratres, et gregi cuique vestrum commisso, apostolicam benedictionem amantissime impertimus.

Datum Romae apud sanctum Petrum, die VII iunii, in festo sacratissimi Cordis Iesu, MCMXVIII, Pontificatus Nostri anno quarto.

BENEDICTUS PP. XV.

II.

AD LUDOVICUM NAZARIUM S. R. E. CARD. BÉGIN, ARCHIEPISCOPUM QUEBECENSEM, DE IIS QUAE SUMMUS PONTIFEX EX APOSTOLICI OFFICII CONSCIENTIA HOC BELLO GESSIT.

Dilecte fili Noster, salutem et apostolicam benedictionem. Animus tuus, Nobis et huic Apostolicae Sedi singulariter deditus, omnis in eis tuis litteris apparet, in quibus gratias Nobis agens diligenter quod clarissimo viro finem diuturnae captivitatis impetravimus, occasione uteris ut universam instituti Nostri rationem, quae adhuc bello fuerit, attingas. Ea quidem apertior cuilibet et clarior est quam ut illustranda videatur. Exarserat iam per Europam hic armorum furor, quando ad Pontificatum maximum evecti sumus: cumque id incendium circumscribere Nobis non liceret, nedum restinguere, conari coepimus quod unum restabat, ut coniuncta huic tanto malo incommoda, quantum esset in Nobis, mitigaremus. Hinc illa excogitata Nobis, alia ex aliis caritatis officia variis miseriis angoribusque sublevandis: quae tu officia enumerans, iure affirmas Nos in iis tribuendis nullum inter belligerantes fecisse discrimen. Eodem consilio, quod universitati gentium salutare foret, ut caedes vastationesque finirentur, Nos, quotiescumque tempus visum esset, pacem, scilicet cum iustitia cohaerentem, suasisse, egregie defendis, dolens Patris vocem hortationemque neglectam tum praesertim, cum ea, quae sola viderentur esse posse rei componendae capita proposuisset. Equidem isto pacto caritati Nostrae esse responsum moleste tulimus; nam quis crederet futurum, ut quod a Nobis profectum esset munus paterni amoris ad homines inter se reconciliandos, id ipsum converteretur adversum Nos in materiam popularis odii? Quamquam hac in re non tam est miranda quorumdam im-

probitas qui Nos de studio alterutrius partis acriter in vulgus accusarint, quam multorum temeritas, qui vanissimae criminationi fidem adiunxerint. Iam vero hanc iudicii levitatem nequaquam in Canadensibus utriusque linguae catholicis esse reprehendendam, qui Nobiscum semper de hoc bello una et mente et voce consenserint, libentissime ex tuis quoque litteris cognoscimus; idque consentaneum est eorum in hanc Apostolicam Sedem summae observantiae ac pietati quam tu Nobis diserte confirmas. De hoc igitur solatio, quod amantissimi filii Nobis afferunt, volumus ipse eis, nomine Nostro, gratias persolvas. Quod ad ceteros attinet, non desperamus fore ut demum intelligant quanto in errore versati sint; habet enim omnino hoc veritas ut nulla unquam vi possit adeo obscurari et deprimi, quin aliquando pulcrior emergat. Nos autem nihil pensi habentes quid homines, praeiudicatis opinionibus addicti, de Nobis iudicent, perseverabimus, quidquid pro apostolico officio debemus, exsequi, Eius nimirum freti praesidio qui nobiscum " omnibus diebus usque ad consummationem saeculi " se fore promisit. Auspicem divinorum munerum ac testem singularis Nostrae benevolentiae, apostolicam benedictionem tibi, dilecte filii Noster, universoque clero et populo Ecclesiae Canadensis amantissime impertimus.

Datum Romae apud S. Petrum, die XVI mensis octobris MCMXVIII, Pontificatus Nostri anno quinto.

BENEDICTUS PP. XV.

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

18 June, 1918: Monsignor Francis J. Van Antwerp, of the Diocese of Detroit, and Monsignor Emanuel B. Ledvina, of the Diocese of Indianapolis, made Domestic Prelates of His Holiness.

21 June: Monsignor Peter J. Sheridan, of the Diocese of Erie, made Domestic Prelate of His Holiness.

29 July: The Most Rev. John B. Pitaval, D.D., formerly Archbishop of Santa Fe, made titular Archbishop of Amida.

17 September: Monsignor Joseph Stourton, of the Diocese of Nottingham, made Domestic Prelate of His Holiness.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

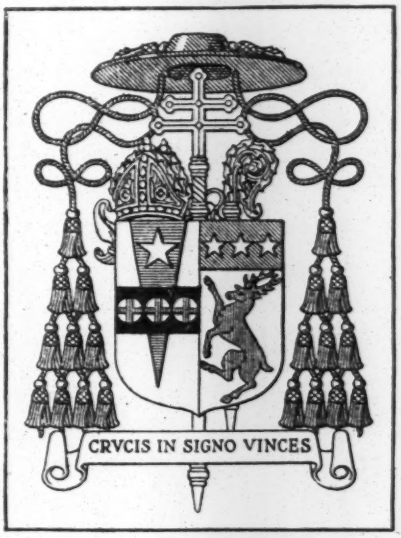
POPE BENEDICT XV addresses two letters to His Eminence Cardinal Bégin, Archbishop of Quebec: (1) the first commends the mutual harmony prevailing among the Catholics of the Dominion, and gives some rules for guidance on the School question in the Province of Ontario; (2) the second letter tells of certain things undertaken, during the war, by the Holy Father out of a sense of apostolic duty.

ROMAN CURIA announces officially some recent pontifical appointments.

RECENT EPISCOPAL ARMS.

I. ARMS OF THE ARCHBISHOP OF PHILADELPHIA.

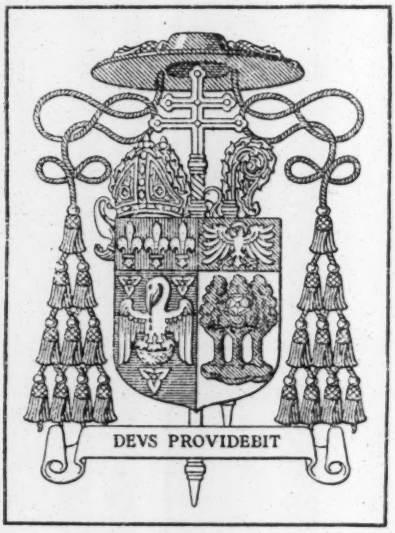
Two coats impaled. A: Argent, on a pile azure a star in chief of the field, the pile debruised by a fess sable, thereon



three plates each charged with a cross gules (See of Philadelphia). B: Argent, a stag rampant gules, on a chief vert

three stars of the first (Dougherty). The new Archbishop has continued the archdiocesan arms established by Archbishop Prendergast. These are based on the arms of William Penn, with the addition of Our Lady's heraldic symbol of the silver star on blue and the three red crosses. His Grace's personal impalement is the old armorial bearings of the O'Dougherty family.

II. ARMS OF THE ARCHBISHOP OF NEW ORLEANS.

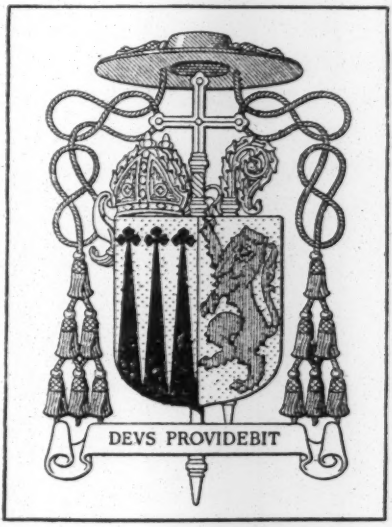


Two coats impaled. A: Azure, a pelican in her piety between three cœurs-de-lis argent; on a chief gules three fleurs-de-lis or (See of New Orleans). B: Argent, a "shaw," or grove of three trees vert, charged with a rose of the field; on a chief of the second an apostolic eagle displayed of the first (Shaw). His Grace has continued, and thus firmly established the arms promulgated for the archdiocese by his predecessor, Archbishop Blenk. As was explained when the deceased prelate adopted these arms, they are simply the insignia of the old French city of Orleans, with the colors of the field and "chief" reversed for difference, and with the addition of the pelican, taken from the state seal of Louisiana. The personal half, or "impalement", of Archbishop Shaw's shield

is, naturally, the same as appeared on his former arms as Bishop of San Antonio, then impaled with the armorial bearings of that diocese.

III. ARMS OF THE BISHOP OF LEAD.

Two coats impaled. A: Or, three piles from base each ending in a trefoil sable (See of Lead). B: Or, a lion rampant guardant gules (Lawler). This is a third example of an

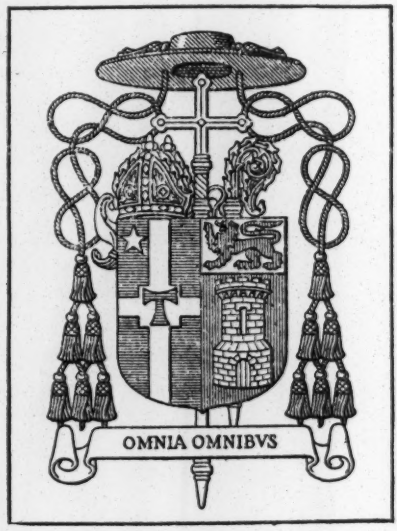


orderly continuance of already established diocesan arms. The arms of the see, first promulgated by Bishop Busch, now of St. Cloud, symbolize the Black Hills of the diocese, and, by means of the trefoils, the Patron of the Cathedral Church, St. Patrick, who with a shamrock expounded the doctrine of the Blessed Trinity. The personal impalement of the bishop is one of the simplest and best of the old Irish family coats.

IV. ARMS OF THE BISHOP OF SAN ANTONIO.

Two coats impaled. A: Azure, on a cross quadrate argent a Tau-cross of the field, in dexter canton a star of the second (See of San Antonio). B: Gules, a tower argent; on a chief of the second a lion passant of the first (Drossaerts). The

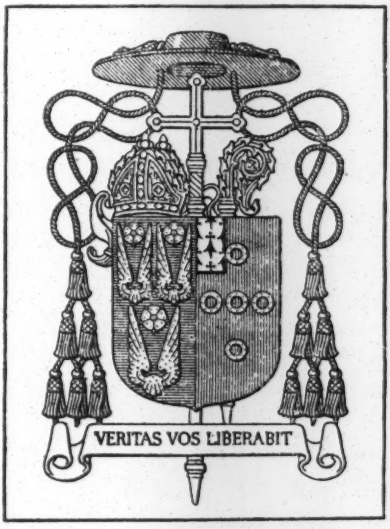
diocesan coat, promulgated by Bishop Shaw and now happily carried on by his successor, shows, besides the large cross of our Faith, the small crutch-shaped cross peculiar to Saint Anthony, together with the "lone star" of Texas. The Bishop's arms are "canting" or allusive, derived from his name, which means the governor or captain of a stronghold, hence the heraldic "tower". The lion is that of his patron, Saint Jerome.



It should interest the American student of ecclesiastical heraldry to study the procedure of the four Ordinaries whose arms have just been described, by comparing their official coats with those of their immediate predecessors, by means of the ECCLESIASTICAL REVIEW where, in previous articles of mine, they have all been discussed. He will see how at last an orderly traditional method is emerging from the heraldic chaos of ten years ago, and he may in part share the present writer's gratitude to the four prelates whose recent example has gone far to reëstablish the sound canons of an art which was anciently one of the lesser lesser glories of the Church.

V. ARMS OF THE BISHOP OF MONTEREY AND LOS ANGELES.

Two coats impaled. A: Azure, three pairs of wings conjoined and erect, between the tips of each pair a rose, all or (See of Monterey and Los Angeles). B: Gules, five annulets in cross or and a canton ermine (Cantwell). In this new diocesan coat the Ordinary, in view of a possible future division of the See, desired to symbolize only the second city of his title, the old Spanish name which was "the City of Our Lady of the Angels of Portiuncula." Thus the angelic wings em-



brace one of Our Lady's heraldic symbols, the rose. The personal arms are very quaintly interesting to the collector of canting arms. The circles—in heraldic jargon, "annulets"—are the shape of, and a fair, abstract heraldic equivalent of well-heads. (Five of them would suggest the Five Sacred Wounds, each of which is a well of grace.) But the whole combination, cant[on] well[heads], is precisely the kind of heraldic rebus that the old armorialists delighted in. Another interesting point about Bishop Cantwell's arms is that years ago his father took the trouble to obtain from Ulster King of Arms an official "exemplification" of the coat, thus making the present herald's task a very easy one.

PIERRE DE CHAIGNON LA ROSE.

STATISTICS OF CATHOLIC COLLEGES.

To the Editor, THE ECCLESIASTICAL REVIEW.

Some time ago I had occasion to compare the number of Catholic students in Catholic colleges in a certain State with those in the State University and other non-sectarian institutions. There were five dioceses in the State, and according to the *Catholic Directory* there were two universities and eight colleges. The attendance was given for only two dioceses, but in those amounted to 478.

If I had not been personally acquainted with several of the institutions set down as colleges, I would probably have taken these figures as correct and proceeded to draw my conclusions. But from what I knew I suspected that high schools and colleges were combined in some of them, and that the attendance reported to the *Catholic Directory* probably made no distinction between the pupils in high school classes and those in the college proper.

I was not prepared, however, for the answers I received to a questionnaire on the subject of students doing college work. It developed that one of the "universities" had no college students whatever. It frankly admitted that there were no students above high school grade, and that it made no pretence of conducting a college. In fact there was only one institution having four years of college work and that was the other "university". This institution had about 25 students in the college classes. Two other schools had two years of college work, and combined they had less than a dozen students in these classes.

Instead, therefore, of ten colleges with a total of at least 500 students, there were in reality only 3 colleges with an average attendance of a dozen!

As the Catholic population of this State was about 500,000, some interesting conclusions might be drawn as to the indifference of the people to Catholic education. But just at present I should like to call the attention of your readers to the inadvisability of sending in false statistics to the *Catholic Directory*. I am sure that those in charge of the *Directory* wish to get at the facts, and that if the blanks now sent out do not admit of giving correct figures they will be changed. And

I am equally sure that the heads of these institutions, if they will only consider the matter carefully, will see the need of facing the situation squarely.

It does not help Catholic institutions, or the cause of Catholic education, to call a high school a college. In fact, there are two ways in which it tends to hurt our cause. First of all, it lulls us into security when there is really need for alarm. If we had two universities and eight colleges in the State I spoke of, with an attendance of 2,000, as one might judge from the *Catholic Directory*, the showing would be very good indeed. But when we get behind the appearances, and learn that there are only three colleges and thirty students, the story is quite different. Then we see that there is genuine cause for fear instead of congratulation.

Again, it throws discredit on all of our institutions, when some of them assume titles which they do not deserve. When a Catholic high school calls itself a "university", other Catholic institutions suffer. Our critics lump them all together; and, because this one institution which they know calls a high school a university, they think that we do not really know what a university is.

I would respectfully suggest, therefore, that in each diocese steps be taken to get the facts accurately into the *Directory*. If we have only 500 students in 10 colleges, it is better to know that fact than to believe that we have 5,000 in 25. "The saddest fact is better than the merriest lie," said Bishop Spalding. And it is better, because we are on solid ground. If we base our conduct on truth we at least have a chance of improving conditions; whereas if we are quieted and silenced with falsehoods, there is no hope.

A CATHOLIC TEACHER.

THE SUPPORT OF FOREIGN MISSIONS.

To the Editor, THE ECCLESIASTICAL REVIEW.

With the dawn of peace and the end of the horrible nightmare that has been haunting our sleeping and waking hours for the past months and years, our thoughts naturally turn to the pressing needs of the agencies within the Church that have been neglected on account of the great demands made upon

us for sustaining the army and navy. Perhaps no other Catholic activity has suffered more on account of the war than the Catholic missions. Having been chairman for a number of war-work campaigns in my district, I have had ample opportunity to appreciate the wonderful efficiency of such campaigns in reaching the people and getting them to contribute, or to buy bonds. Now the thought has occurred to me—why not have an annual campaign, such as the recent United War Work drive, for the purpose of financing our Catholic missions? Prepare the members of our parishes throughout the United States, by scattering literature and preaching on the subject before the campaign opens; organize every parish intelligently; get willing workers to solicit in every Catholic home, and I feel sure that the net result for the missions would be more in one campaign than their present income for a period of five years.

Our Catholic missions are woefully neglected, both by the clergy and the laity. We take up the mission papers and appeals, only to throw them aside again, as though they were the brazen pleadings of worthless beggars. Do we realize that men and women who might have stayed at home and ignored the call of God, have torn themselves away from loved ones, have relinquished the comforts of home and native land, to lead immortal souls to God? Do we realize that these priests, brothers, and nuns are performing the most glorious work of apostolic zeal in the Church? Why then compel them to beg, and beg continuously for the bare necessities of carrying on their work?

If the idea of a National Campaign for Catholic Missions appeals to my fellow priests, let them voice their sentiments in the REVIEW. And perhaps the members of the American Hierarchy will find ways and means of organizing for a campaign in 1919. I, for one, hope and pray that American Catholics will soon awaken to their sacred duty toward the missions, and that the good priests, brothers, and nuns engaged in mission work will soon be gladdened and encouraged by the substantial results of a most successful mission campaign.

GEORGE T. SCHMIDT.

OUR OPPORTUNITY AS CATHOLIC LEADERS.

To the Editor, THE ECCLESIASTICAL REVIEW.

Let me suggest that the Catholic clergy of this country should not neglect the golden opportunity which is now ours to draw favorable attention to the Catholic Church. Bolshevism in Europe, or Socialism, its synonym in the United States, is becoming very unpopular. Even in its political aspect it is being regarded as a menace to peace and order in the world. The Catholic Church which understood the dangerous tendency of its philosophy for fifty years has been the nation's only defender against it. The Church's enemies, on the contrary, have been and are either allied with Socialism or quite sympathetic toward it. This fact should be given wide publicity; it should be brought to the attention of people in every community, even if local churches had to pay for advertising space to hammer the truth home.

The patriotism of our schools is also questioned, at least by implication. The belief is quite prevalent that we shall have hyphenated Americans as long as the parochial schools are permitted to exist, especially when they are patronized by the children of foreigners. Even hyphenated Americans would be less dangerous than irreligious Americans, but should we not take the trouble to prove to our fellow-countrymen that the inculcation of religious principles is the only foundation on which to build true patriotism?

Are we ever going to devise some means whereby we may get our good things before the non-Catholic public? Catholic scholars have written excellent works on different phases of sociology; they have presented irrefutable arguments in Catholic papers and magazines in support of Catholic teaching, practice, and principles, but it has been almost wholly for Catholic consumption. We are ever airing our grievances to our Catholic people, but this benefits the Church but little. Our enemies are attacking us or slandering us through their own publications, through our big magazines, through the daily press, and we are answering them through Catholic papers which they never see. This course of procedure might be followed till doomsday and we would still have 75,000,000 people educated erroneously concerning us.

All the enemies banded against us declare that they stand for three things: for the Separation of Church and State, for the Public School, and for Tolerance. Masonry gives these three reasons for its existence; the Rationalistic Societies make the same claim; the Free Press Defense League (backing Socialism and the *Menace*) avers that its aim or object is the same; the Order of P's, with which the Guardians of Liberty and all the anti-Catholic organizations are affiliated, makes the same contention in its "Declaration of Principles".

Nine out of every ten non-Catholics, believing that the Pope aims at universal temporal power, are easily misled by the organizations opposed to us into believing that Catholic ascendancy here would result in domination of the United States by the Catholic Church.

The attention of *Catholics* has been called many times to the fact that the only countries in which spiritual and temporal powers are vested in the same person are Protestant countries, but it seems that *Protestants* themselves are never reminded of this. The people of the South have elected men to the United States Congress and Senate, and have elected two Governors, who fought for election on a "Separation from Church and State" platform. Catholics constitute scarcely more than one per cent of the population in the States referred to, but the populace has never thought of that.

As to *Tolerance*, Catholics are the most broad of all; there is no anti-Protestant organization among us; neither is there an anti-Protestant paper published by Catholics. Catholics never take into account the religion of the men they do business with, or of those who ask for their vote at election time. Nine out of every ten Protestants, however, believe that Catholics will go out of the way to patronize a fellow church-member and that they always vote in the interests of their church—and, of course, she always has interests. Catholics are constantly being told that they do not do these things, but it is the non-Catholic body which must be told the same over and over.

The organizations which pretend to stand by "The Little Red School House" represent the Catholic Church as openly hostile to the Public School and as plotting for its destruction. Their literature abounds with fabricated quotations which they

place in the mouths of a Catholic bishop or credit to editors who do not exist or who have been long since dead. The American people must have it brought home to them in a forcible manner that the Catholics have no designs on the Public School, that they really wish it well. They show their approval of the Public School, as far as it goes, by teaching all that it teaches. The addition of a fourth "R" to the curriculum and the inculcation of religious principles surely do not render the Parochial School a menace to, but a stronger support of, the American nation.

We have done considerable boasting (though it was well timed and well founded) of the contribution of the Catholics of America to the winning of the war, but it is the soundness and sanity of Catholic principles that we must now emphasize.

Despite the organized opposition against us since Know-Nothing days, we have never been sufficiently suspicious of our enemies. We have always trusted in the fair-mindedness of the American people, forgetting that the enemy was poisoning these minds all the while and that he was assisted in the work by the millions of copies of sectarian literature which are scattered over the country every week.

What we sorely need is *leadership* and *organization*. During our recent war experience we were taught how to organize, how to handle big problems, how to solicit funds. Let us now begin to assist non-Catholics by the lesson which we learned from them, by organized educational activity. There is no longer need of a National Catholic *War Council* but there is a lamentable need of a National Catholic *Leadership Council* with diocesan and parish representation. If we would do a little more by anticipation, we should not be compelled to do so much by protest. Laws are enacted which militate against Catholic observances and then we are obliged to test their constitutionality. They would never have been enacted if we had, in any kind of a concerted manner, presented our reasonable objection.

There are many ways in which we can coöperate with non-Catholics, without compromising our Catholic faith at all. Religion, with them, means *service* to the community, and our Catholic people should take a more active interest in the moral and social welfare of their respective communities.

Our societies lack life because we have no trained leaders. It would pay pastors to select a few good boys in their last year of school and make them their assistants in a few forms of parish activity, to teach them in night classes the answers to objections against the faith, the falsity of social fads, etc., and drill them in public speaking. Our organizations of men, such as the Knights of Columbus, should strive to have as their officers the most intellectual members of the parish, provided that these same men are 100% Catholic. The Y. M. C. A., wherever it has an organization, engages a live, energetic Secretary and pays for his services. He has nothing to do but to keep up interest and keep the membership active. The Knights, impelled by loftier motives, should do something worth while; they should cultivate in young members a taste for entertainment that is more intellectual.

Would that the officers of our larger organizations had the zeal of the officers of the St. Vincent de Paul Society. In Chicago, St. Louis, Milwaukee, and many other cities these men may be seen at the church door at the close of every Mass, distributing or selling Catholic literature.

Our big national organization with the formidable name "The American Federation of Catholic Societies" exists only in name, while our separated brethren believe it exists in fact. It has never been able to raise sufficient funds to build itself up, and does all its work between conventions through its National Secretary. The Protestant churches have a parallel organization entitled "The Federal Council of the Churches of Christ in America", which has an executive committee of thirty members, one representing each of the thirty larger denominations in the United States. The members of this committee attend, I believe, a regular monthly meeting and are called to frequent special meetings. They have long busied themselves with after-war problems and have a definite program for execution in France.

Protestants also have a more powerful organization than this, and it is quite akin to the American Federation of Catholic Societies, but its organization is perfect and it does things. I refer to the "International Sunday School Association". It has State, Provincial, and Territorial divisions, and, while the separate denominational Sunday School units retain their

individuality, they have City, Township, County, and State Federations, and have frequent rallies. This organization has an executive committee of 96 men and within it is a Board of Trustees comprising 17 members who meet frequently and act for the general committee. The International Sunday School Association exercises no authority over the Sunday School units, but serves them in an advisory way. It has its headquarters in Chicago and keeps twelve clerks and stenographers busily employed. It pays ten Sunday School Specialists and a General and Assistant General Secretary, who do a great deal of traveling. There are affiliated with this organization 174,000 Sunday Schools with 15,000,000 Sunday School students. Millions of copies of sectarian literature are distributed every week through this agency.

Our Bolshevik enemies, ever on the alert, and cunning as they are, are often able to secure the coöperation of these powerful Protestant organizations in advocacy of their work.

Being in constant touch with Catholic and anti-Catholic activities everywhere, I know whereof I speak. In fact, I stand ready to prove that two-thirds of the people of the United States are being educated in an anti-Catholic way and we are doing scarcely anything to remedy the situation.

J. F. NOLL,
Editor, *Our Sunday Visitor.*

Huntingdon, Indiana.

THE CRIME OF FALSE ACCUSATION—AGAIN.

To the Editor, THE ECCLESIASTICAL REVIEW.

Under the caption, *False Accusation of Solicitation and the New Code*, Fr. Slater contributes an illuminating article to the November issue of the ECCLESIASTICAL REVIEW, pp. 458 ff. Before concluding his paper, the distinguished author remarks in a spirit of genuine humility: "My solution of the question is tentative, and if anyone has a different opinion on the matter, I hope he will give us his reasons for holding it." Encouraged by such a gracious and gentlemanly invitation, I shall venture to offer a few conjectural suggestions of my own.

In the first place, I am delighted to find myself in complete agreement with Fr. Slater on all the *practical* conclusions at

which he has arrived. These conclusions, at least so it appears to me, may be summarized as follows. 1. A false charge of the crime of solicitation in the Sacrament of Confession judicially preferred against an innocent priest, continues, as in the past, to be a *sin reserved* to the Holy See *on its own account.* (Canon 894). 2. The new Code further visits the crime with *censure*, viz. *ipso facto* excommunication reserved in a special manner to the Holy See (Canon 2363). 3. Ignorance either of the law or of the penalty, provided it be not affected, crass or supine, excuses from the reserved *censure* for the obvious reason that said censure is a *medicinal penalty* (Canon 2229). 4. On the contrary, ignorance of the reserved *sin* does not liberate the offender from the shackles of the reservation. I trust, however, that I shall not seem presumptuous if I beg to differ from Fr. Slater on the reason he is inclined to assign in proof of this last contention. As he views it, the reservation of the reserved sin may be considered a *vindictive* penalty. Now, as he correctly points out, Canon 2229 expressly states that ignorance does not excuse from vindictive penalties. Therefore, his deduction that ignorance does not free one from the reservation. It is this opinion, namely, that the reserved sin is a vindictive penalty, that I feel compelled to disapprove. In my judgment, the reserved sin is not a vindictive penalty, but a reservation and nothing more. My reasons for this view may be thus briefly stated.

NATURE OF PENALTIES AND RESERVATIONS. When we examine the nature of both, we find that a penalty is essentially a deprivation of some good either spiritual or temporal (Canon 2215) and affects the delinquent directly, whereas a reservation is essentially a withdrawal of jurisdiction from a confessor or lower superior and affects said confessor or lower superior directly (Canon 893, Par. 1); the penitent, indirectly. I am conscious that heretofore some authorities, among them Lehmkuhl, held that at least certain reservations partook of the nature of penalties. Without wishing to enter into a discussion of the intrinsic value of this doctrine, I think the obvious distinction traced by the new Code divests the doctrine of all likelihood at present. Surely, I am willing to grant that a reservation exercises a penalizing effect upon the penitent, but this effect I deem merely accidental, a consequence, namely,

of the cancellation of the confessor's faculties in the case. Even when we allow that the lawgiver intended to punish the offender, we must perforce acknowledge that his intention is actualized only secondarily, not primarily. In support of the contention that the reserved sin of false denunciation is a penalty, Fr. Slater adduces the authority of the Constitution *Sacramentum Poenitentiae* of Benedict XIV, because said Constitution is one of the references by Cardinal Gasparri in connexion with Canon 1894. Here I would remark that, generally speaking, it may be hazardous to quote, by way of argument, the *fontes* contained in the footnotes which have been collected by the eminent canonist and Cardinal Secretary of State. In his valuable preface to the new Code (p. xxxvii) Cardinal Gasparri himself warns us that these references do not always harmonize with the text. But, this in passing. Nor do I wish to appear to read Fr. Slater a lecture concerning a point with which he is thoroughly acquainted. My observation is intended solely to serve as an admonition to those who possibly have not found leisure to peruse the Cardinal's preface. In the present case I am of the opinion that Fr. Slater was justified in citing the authority of Benedict XIV, since Canon 894 embodies a restatement of the legislation of the *Sacramentum Poenitentiae* on the point. Still I cannot subscribe to Fr. Slater's interpretation of the Constitution as proving that the reservation of the sin constitutes an ecclesiastical penalty. While readily conceding that the purpose of the lawgiver in reserving the sin of false denunciation was punitive, I nevertheless maintain, as was said above, that his purpose is secured not immediately, but mediately. If this is true, it must follow that the reservation is not a penalty in the technical sense of the term.

DURATION OF RESERVATION AND VINDICTIVE PENALTIES. But, granting for the sake of argument—*dato, non concesso*—that the reserved sin of false denunciation is a penalty, to which class of penalties does it belong? That it is not *medicinal* has been shown by Fr. Slater, and certainly requires no further proof. What, then? Is it a vindictive penalty? Fr. Slater answers in the affirmative. For my part, I cannot grasp the force of his reasoning. It would appear to me that the points of opposition existing between both furnish conclusive

evidence that the reserved sin cannot be counted in the list of vindictive penalties, even though we maintain with Fr. Slater that the enumeration of such penalties by the Code is not exhaustive (the *enumeratio taxativa* of canonists). In the first place, let us consider each from the angle of *duration*. Since vindictive penalties, as the name itself implies, have as their prime object the punishment, not the amendment, of the transgressor, the vindication of the outraged majesty of the law, and the readjustment of the perfect equilibrium in the social order of the Church which had been disturbed by the transgression, the remission of the penalty depends on the will of the legitimate superior, not on that of the delinquent. Consequently, a vindictive penalty may be inflicted for a specified period of time and, therefore, continue even after the guilty party has repented of his fault and done penance. Accordingly, we find the Code speaking of suspension *in perpetuum vel ad tempus praefinitum vel ad beneplacitum superioris* (Canon 2298). Remission of the penalty by the superior before the expiration of the term for which it had been imposed, is an act of clemency, not of justice. Contrariwise, the remission of a reserved sin, not unlike that of a medicinal penalty, is subject to the will of the penitent, not of the superior who has decreed either. By this I intend to say that once the offender has repented of his misdeed and satisfied the demands of both the divine and the ecclesiastical law, he has a *right* to the remission. Refusal on the part of the superior to grant the remission would be an act of *injustice*, not merely of inclemency. But, Fr. Slater tells us (pp. 461 ff.) that the remission of a reserved sin "does not depend on the relinquishing of contumacy". If by the expression contumacy he understands failure to repent and comply with the requirements of law, I deny the assertion. I cannot conceive this to be his meaning. Wherefore, if he uses the term in the sense in which it is employed when speaking of censures, I fear he has overlooked the technical signification of contumacy. In its strict acceptation contumacy is nothing less than formal or implied contempt of authority. He is guilty of such contempt who knowingly transgresses a law or precept of a superior.[1] Now since Fr. Slater wishes to

[1] Wernz, VI, n. 145.

demonstrate that ignorance does not excuse, I should consider his choice of the term in the present instance quite infelicitous.

MODE OF REMISSION OF RESERVATIONS AND VINDICTIVE PENALTIES. Again, the divergent manner in which vindictive penalties and reserved sins are remitted further shows the difference existing between them. The Code itself teaches (Canon 2289) that a vindictive penalty lasts until it has been *expiated*, or a *dispensation* obtained from him who has authority to remove the penalty. Thus, a suspension inflicted for a year, by way of vindictive penalty, ceases only after the lapse of the year. If it is to cease beforehand, a legitimate dispensation must be issued. Conversely, a reserved sin is remitted only by *absolution*, not by dispensation. It is possible that some may rejoin that the points of difference, as I have indicated them, are nothing more than a restatement of canonical platitudes recognized even under the old law. True, canonists quite generally emphasized the nature and properties of penalties as I have just done. They did so, however, inferentially, since the former legislation did not supply us with any fixed terminology in the matter. It was left for the Code to crystallize the previous doctrine of the authors and to furnish us with a technical phraseology—a favor for which canonists will be deeply grateful.

RESERVATION AND IGNORANCE. In the beginning of my paper I protested that I fully endorsed Fr. Slater when he lays down the principle that ignorance does not excuse from the reservation of the *sin* of false denunciation. The question, then, which must naturally suggest itself is: "On what grounds do I defend this endorsement since we disagree on the reasons therefore?" The old teaching of the authors concerning ignorance of *reserved sins* is yet fresh in my memory. I still remember the various views advocated. Some maintained that ignorance excused from the reservation when said reservation was imposed by way of penalty, but did not excuse when the reservation was not so imposed.[2] Others held that all reservations partook somewhat of the nature of penalties, and, as a result, ignorance excused.[3] Still others clung to the

[2] Lehmkuhl, II, n. 525; Bucceroni, II, n. 796.

[3] Ballerini-Palmieri, V, n. 731.

doctrine of St. Alphonsus,[4] namely, that ignorance did not excuse from the reservation of reserved sins. Unless I am mistaken, it is this last view which has been adopted by the Code.

RESERVED CENSURES. Now let us turn to the Code and see what it has to say on the subject of reservation. Canon 2246, Par. 3, notifies us that the reservation of a censure which disbars one from the reception of the Sacraments, entails the reservation of the sin also to which the censure is attached. However, if a person is excused from the censure or absolved therefrom, the reservation of the sin ceases. Censures disbarring their victims from the reception of the Sacraments are excommunication (Canon 2260, Par. 1) and personal interdict (Canon 2275, 2°). In like manner, ignorance is one of the causes which excuse a person from incurring censure. Therefore, since ignorance in the matter of reserved excommunication and personal interdict protects one from incurring the censure, the sin is not reserved. As regards those censures which do not disqualify one from receiving the sacraments, viz., suspension and local interdict, the Code is not explicit as to whether or not the reservation of the censure carries with it the reservation of the sin. The only pertinent indication of which I am aware, is given by Canon 2250, Par. 1, according to which, when there is question of such a censure, the individual under censure, provided he is duly disposed and has ceased to be contumacious, may be absolved from the sin, the censure nevertheless remaining. To my mind this ruling contains an implicit declaration that in the case of censures of this description, the censure only is reserved, and that once he has fulfilled the necessary conditions, the penitent may be absolved from the sin by any confessor. The absolution from censure, however, is still reserved to the superior. In quitting this topic I wish to remark by way of corollary that, since Canon 2246, in speaking of the cessation of the reservation of the sin in its relation to reserved censures which hinder one from receiving the Sacraments, makes no distinction between *papal* and *episcopal* reservations, I conclude that the same rules apply to both. Hence, ignorance of *episcopal* reserved censure excuses from the censure and the reservation of the sin alike, contrary to the opinion of St. Alphonsus.

[4] VI, n. 581; quaest. Ref. 83.

RESERVED SINS. Neither has the Code any express teaching that bears on ignorance of reserved sin. The problem of reserved sins is dealt with in Canons 893-900. Here I must not fail to observe the sharp line of cleavage drawn between reserved sins and reserved censures. In fact Canon 893, Par. 3, admonishes us in unmistakable language that the prescriptions of canons 2246, 2247 are to be followed in the matter of reserved censures. It is patent, then, that both are to be measured by their own set of principles. Overlooking this distinction, the bulk of commentators were led to misinterpret the decree of the Holy Office, 13 July, 1916, on episcopal reserved cases as applying to reserved sin and censure indiscriminately. In the light of the Code we see that such an interpretation was not intended. Nor is this said in depreciation of the commentators. The difficulties with which interpretations bristle nowadays is more than ample justification of their oversight. But, to return to our subject, let me call attention to two Canons which apparently exhaust the topic of absolution from reserved sin. Canon 899 enumerates those who may absolve from episcopal reserved sin, namely, 1. canons penitentiary; 2. *parochi* and those who are included under the term *parochi* in law during the *tempus utile* for complying with the Paschal duty; 3. missionaries during the time of mission; 4. others who have received delegated power. Likewise Canon 900 gives a list of circumstances in which reserved sins of *whatever description*—as I understand it, papal and episcopal alike—cease to be reserved, namely, 1. when the sick who are unable to leave the house, or those about to marry, with a view to contracting marriage, go to confession; 2. whenever the lawful superior refuses the application for faculties to absolve in a *particular* case, or, in the prudent judgment of the confessor, faculties cannot be requested without serious inconvenience to the penitent or danger of the violation of the sacramental *sigillum*; 3. outside the territory of him who made the reservation, even though the penitent left with the sole intention of obtaining absolution. This Canon will necessarily give rise to several perplexing questions, with the discussion of which we are not concerned at present. What interests us now is the noticeable absence of any clause favoring ignorance. This silence I deem sufficient proof that the lawgiver did not intend

to release the ignorant from the reservation. "Legislator quod tacuit noluit, quod voluit expressit." It is this reason which has induced me to hold that one guilty of the crime of false denunciation is not excused from the reservation of the sin on the plea of ignorance. In this wise the Church has doubly safeguarded the reputation of her ministers. In either case, whether he incurs the censure or not, the culprit must deal with the Holy See and receive from its hands a penance commensurate with his sin. Behold, then, the solution which I have to offer to the proposition, that ignorance does not excuse from the reservation of the reserved sin of false denunciation. It is scarcely necessary to add that I do not claim a greater degree of probability for my opinion than does Fr. Slater for his. Which of us has hit upon the true explanation, must be left to others to determine. Possibly there may be other views. An expression of such views would certainly be welcome, since it is only through the medium of kindly discussion that we can hope to pluck the genuine interpretation of many perplexing questions from the Code.

In concluding I wish to register a protest with Fr. Slater against what he advisedly styles a slander on moral theologians, the consistent effort, namely, to whittle away the laws of the Church. It goes without saying that every conscientious expositor of the law is actuated by the sole motive of getting as close to the mind of the legislator as possible and thereby contributing his share to the paramount labor of the sanctification of souls—the ultimate goal of all ecclesiastical law. Still, I do not believe that Fr. Slater will quarrel with me, if I suggest that no little confusion and uncertainty in the interpretation of laws may be traced to the fact that moral theologians have at times unduly assumed the rôle of canonists. I notice that this was also the complaint of no less an authority than the celebrated canonist, Mgr. Lombardi. It seems to me that both moral theology and canon law would greatly benefit by combining, each retaining its own respective sphere. Of course, I appreciate that moral theology, to be productive of happy results, must be allowed a certain amount of latitude. Another advantage that would inevitably follow upon the proposed treatment of both branches of sacred science is an increased respect for the study of canon law. It is to be deplored that

the study of canon law, as a separate science, has received hitherto but scant attention in certain quarters. Many factors contribute to an explanation of this calamity. Chief among these is perhaps the praiseworthy attempt of moral theologians to supply the student with a knowledge of those points of law which were considered most practical for the work of the sacred ministry. In consequence, it is to be regretted that some were content to go no further. With us here at home another contributing factor were the many exceptions we enjoyed on account of local conditions. The desire to plumb our own particular law will, I think, explain the frequent neglect of the study of the common law. Now that the Code has bound us closer than ever to the *jus commune*, let us cherish the fond hope that our beloved country may raise up a body of highly trained canonists who, in imitation of some of their predecessors, will shed undying lustre on the Church in the United States.

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FATHER SLATER'S VIEW OF RESERVATION.

To the Editor, THE ECCLESIASTICAL REVIEW.

In his article on "Solicitation and the New Code" in your November issue Father Slater requests those who hold an opinion differing from his on the matter, to make known their reasons. The author claims that the reservation of the sin of false accusation of solicitation is a penalty, and vindictive, not medicinal in its purpose. This view does not seem correct for several reasons. 1. Theologians make a clear distinction between reservation and penalties; to classify therefore the reservation with the penalties is to create confusion. 2. This however does not prevent the reservation from including within itself something of a vindictive character. 3. To say that the reservation has nothing of a medicinal character is to militate against the opinion of all moralists. In other words, the purpose of every reservation without exception is threefold: (a) the subjection of the grave disorder to a higher court, which can better decide how to remedy the evil; (b) the punishment; and (c) the correction of the delinquent. I believe

that Father Slater has drawn a wrong conclusion from Canon 2216, that all medicinal penalties are remedies.

H. A. J.

CASE OF EXTORTIONATE CONTRACT.

Qu. John desires to exchange his city property, a house and lot, for a farm. He consults a real estate agent, with whom he visits Peter, a farmer. After examining the farm, the three go to the city and examine John's property. The outcome of these visits is that Peter is willing to trade his farm for the city property if given an additional $1,800.00. As John has not this amount, he tries to borrow it. For that purpose, he calls on his friend, Paul, and asks him to lend him the money, which Paul promises to do. John announces this fact to the agent, who calls Peter to the city for the purpose of signing the contract. At the same time, he induces John to sign a paper, on which is written the sum of $3.50. There is nothing else written on the paper; but the agent explains to John that it is simply a promise on his part to defray the expenses of Peter's visit to the city. In a few days Peter comes to the city and, together with John, signs a contract, according to the terms previously agreed on. Besides this, they sign another agreement that if any of them should break the contract he should forfeit $600.00, to be divided equally between the other party and the agent. Soon thereafter John goes to his friend Paul to get the promised loan of $1,800.00; but, to his surprise, Paul refuses to lend the money. John now tries to borrow it from other parties, but fails, and then announces the fact to the agent. After some discussion the agent says he will be satisfied if John pays him $150.00 instead of the $300.00 previously agreed on. John promises to pay this in a few days. He then goes to Peter, who says he will be satisfied with $50.00. This, also, John promises to pay in instalments. A few days later, John visits the agent and offers him the $150.00. The agent refuses to accept that sum and declares that he will commence suit against him. When the case comes to court the agent presents a note for $350.00 signed by John. The latter acknowledges that the signature is his, but swears that he did not sign a promissory note at all, but only a blank sheet containing the sum of $3.50, not $350.00. He then explains the circumstances to the satisfaction of the court, with the result that the judge dismisses the case.

The question now is threefold: 1. Did the decision of the court free John from all obligation toward the agent? 2. Is John bound in conscience to pay Peter the $50.00 he promised to pay in case he broke their agreement? 3. How does Paul stand? Is he bound to

pay anything to John, Peter, and the agent, by reason of his failure to keep his promise to lend John $1,800.00 and by reason of the inconveniences he caused them?

Resp. It is pretty clear that Peter and the agent attempted to make John the victim of an extortionate contract when they got him to agree to pay each of them three hundred dollars for non-fulfillment of the other contract. Therefore they have no claim to any consideration except that which is due them by the most rigorous rules of justice.

1. There is no good reason for holding that the sentence of the judge frees John from paying the agent whatever he owes him on account of services rendered. The agent refused to take one hundred and fifty dollars, the amount finally agreed upon; therefore it would seem that his claim may be fairly determined on the basis of time actually spent in trying to arrange the exchange. This was certainly not worth anything like one hundred and fifty dollars. Probably it was fully offset by the loss of time and other inconvenience caused to John through the fraudulent lawsuit. Hence it does not seem that John owes the agent anything.

2. If the inconvenience suffered by Peter on account of John's failure to carry out the contract really amounted to the equivalent of fifty dollars, it would seem that John is obliged to pay that amount, since his action in signing the original agreement shows that he fully recognized the fact and import of such inconvenience. But if fifty dollars is too much to cover the inconvenience, which may well be the case, John is not obliged to pay that much. He is required to pay only the equivalent of the loss to Peter, as estimated by fairminded and competent men.

3. Paul's promise is a gratuitous contract, and therefore does not bind in justice, unless he so intended it, or only to the extent of loss that he deliberately caused without sufficient reason. It is fairly evident that he did not wish to bind himself as a matter of justice. His failure to keep his promise resulted in losses to the other three parties; yet he may not have adverted to this contingency, or he may have broken his promise in order to protect himself from as great or greater loss. In either case he is excused from liability.

NEED OF AMERICAN MISSIONARIES FOR AFRICA.

To the Editor, THE ECCLESIASTICAL REVIEW.

Would you have the kindness to present the following reflections of an old African missionary to the readers of your much esteemed REVIEW?

There is a decided movement in the United States toward the missionary work of the Church. After years of apparent indifference the American clergy and laity realize that they have a duty to the unconverted world. The alms collected by The Society for the Propagation of the Faith have grown considerably and have undoubtedly saved the missions during the sad period which is ending. American Catholics are not merely giving money, but are now sending men to the Chinese missions. Ireland is following the example and will have its mission in China.

All this is very good; but will you please tell me why China is thus singled out among the pagan countries of the world? It is said that China is in need of English-speaking missionaries, and I believe in fact that they will be *useful* there, especially in the seaports. But to my mind, in British and American colonies, English-speaking priests are absolutely *necessary*. This for several reasons.

In the first place, English, being the language of the mother country, is also the official language of the colony and will be more easily taught by those whose mother tongue it has been than by priests and nuns coming from France, Belgium, or Italy. In the second place, the fact of being of the same nationality as the government officials would greatly enhance the standing of the missionaries and facilitate their relations. I do not say this to find fault with the British or American authorities, who aim at being not only just but liberal and even generous to all. Nevertheless you may imagine that the officials of a colony are far more favorably disposed toward missionaries who are their fellow citizens. What are we, we foreigners, with our limited means and insufficient number of workers, generally handicapped by the official language, in comparison with those who speak the same tongue and claim the same mother country? I am sure that many a time Catholic missionaries would like to be able to say to the civil authori-

ties, " I am a British or an American citizen like yourself and I claim the same protection as granted to Protestant denominations ".

Is it not passing strange that the American Church should have missionaries for China, and none, or hardly any (except for episcopal sees), for the Philippines, Porto Rico, Hawaii, Guam, and other mission districts? The missionaries for those American colonies must be recruited in Holland, Belgium, Germany, Spain. There are millions to be converted in those lands, and some are as thoroughly pagan as any Chinese, and sometimes less civilized. I need not tell you that the Spanish American War was hardly over when the new American possessions were invaded by Protestant missionaries. According to the Year Book of the Protestant Board of Missions, there are ten American societies at work in the Philippines, seventeen in Porto Rico, seven in Hawaii, etc.

Here in Africa we have a Republic which has a special claim on American missionaries. It is Liberia, which was founded by the United States and where English is the official language. There are nearly two million pagans in Liberia, and American Protestant missionaries have been at work among them since 1833.

The presence of English-speaking Catholic missionaries would help greatly to stop the inroads of heresy, which is progressing at a fast pace in the English and American colonies. Besides the Protestant invasion, with its enormous resources, which invariably follows the occupation of a country by England or the United States, there is the danger that the unconverted pagan, or the Catholic poorly grounded in his faith, will be tempted to listen to the ministers of the Gospel coming from the mother country, and adopt the religion of members of the Government, who are, in the great majority, Protestants. The presence of English-speaking priests would counteract that influence and cause the natives to realize that the Catholic Church exists in England and the United States, a fact of which they are often unaware.

Let English-speaking missionaries go to British and American possessions. If the Allies are victorious, there will be a wonderful opportunity for them in the German colonies. Do not wait till they are invaded by heresy; let Irish and Ameri-

can missionaries establish themselves first. The Chinese may be taken care of by priests of other nationalities.

This is my opinion, and I humbly submit it to the authorities of the Church; if they decide that the Chinese are to be given the blessings of religion in preference to others, let it be so.

OSWALD WALLER,

Prefect Apostolic of E. Nigeria, Africa.

TRIFLES IN TRAINING OF CANDIDATES FOR THE PRIESTHOOD.

To the Editor, THE ECCLESIASTICAL REVIEW.

There are no trifles in the matter of training of future priests. Seminaries should deal with all that is prescribed in Church law and discipline. And neither of these admit of any item as a trifle. Thoughtful in every detail of training the future priest, the Church will have no levity from entrance to finish.

Still there are studies of greater and less importance; there are practices that differ considerably in their bearing on the future life of the seminarian. I am not here speaking of discipline that serves to keep the seminary itself; for, although the seminary is a nursery of priestly life, it needs a life entirely its own which enables it to furnish the Church with zealous priests.

What is meant by trifles are the minor parts in the composition.

Seminary students themselves know that Dogma and Moral Theology are simply indispensable for the priesthood. Scripture, Church History, Canon Law, and Liturgy are peculiarly necessary to their equipment. While Patrology, Archeology, and Sociology are not essential studies in their specific form, they are useful. All combined they constitute the curriculum of the seminary. Philosophy and cognate sciences in the first years of seminary education serve as a preparation for theology. Pastoral Theology, in fine, is a sort of synthesis of theological knowledge applied for the candidate for Holy Orders. Thus equipped the young priest will, in his own way, as conditions confront him, make the application to his duties in the ministry.

The spiritual training enters rather into his personal life. Strengthening of self, as well as qualifying of self to lead

others into spiritual life, is equal in importance to the study of most necessary parts of theology. The spiritual director and confessor of the seminarian are probably of greater authority than the professor of theology. The rules guiding them according to the mind of the Church can never be transgressed. The fitness of the student to assume the dignity of the priesthood of Christ depends as much on the judgment of the spiritual director and the confessor as on the testimonials of the professors. Lax or imprudent observance of Church discipline in this matter does more harm than lenient dealing with lack of theological knowledge. The bishop is not to impose hands unless he has assurance: "Scisne illos dignos esse?" But human frailty sometimes makes mistakes. A candidate disposed for sacramental absolution is not *eo ipso* fit for ordination. His mental and moral and physical qualifications are well to be weighed.[1]

Critics and sometimes seminaries forget that future priests are not to be trained for cathedral and city parishes only. There are rural districts and missions as well awaiting them. Country parishes are not for the dull student only; neither should seminary authorities impress their alumni that an appointment to a country parish or mission is an evidence of a *minus habens*.

Politics and diplomacy of young clerics practised to secure an appointment should be met by a rebuff. The belief that ability to preach is the grand avenue to preference and promotion should be discouraged. Of course it is the thing people admire. It makes one popular. Hence it may prompt some candidates for Holy Orders to strive after it to the detriment of other accomplishments necessary in the ministry. St. Jerome aptly styles: "Praedicatio Evangelii minima omnibus disciplinis".[2] Though out of it grows the tree wherein the birds of the air dwell, it is yet, humanly speaking, the smallest, because it requires the deepest humility. St. Paul no doubt suggested the thought. It is simply the grace of God working through "weakness, in fear and much trembling".[3]

[1] Cf. v. g. Scavini, *Theol. Moralis*, tom. 1, p. 433.
[2] De Grano Sinapis in cap. 13 Matth., lib. 2.
[3] 1 Cor. 2:1-16; Rom. 10:16, 21.

While the seminary cannot give a practical turn of mind, it can yet train the future priest practically to engage his mind in parish work. I have known students who made their course in the seminary with difficulty, but for practical work in the ministry went far beyond the leaders of their class. Not money-getters only, nor builders, but executives and promoters of spirituality. There is scarce time in a seminary curriculum for a business course, for exemplifying sacristy, school, and parish house work. Yet it is in these the young priest will find much need of a practical sense. It were well he were taught to take notice—not too critically—and to lend a hand, wherever necessary, to keep things in proper form. Economy and cleanliness in church and school and house, if observed by the young priest, would go far to help his zealous endeavor. If he knows music and, if need be, could direct a choir, he could with prudence further the honor of the house of God and promote sodalities. He must remember if the parish lack such material as the seminary and cathedral afford, to make the best of what he finds at hand. Where there is plenty and a certain largeness in church and school and house, the difficulty is less than where poverty stares through vestments and crevices of buildings. In many places the priest will not be able to quote the prophet: "Venite et videte opera Domini, quae posuit prodigia super terram", rather, the "auferens bella usque ad finem terrae".[4]

Critics of seminary training, however, constantly speak of pastor and assistants when they would correct or improve such training. Then it comes to a question of compatibility. Now, though seminaries educate, they cannot make the tempers of all of their alumni compatible. And if the happiness of a priest's house depends on the nervous disposition of those who dwell therein, then what shall become of "quam bonum et jucundum habitare fratres in unum"? Whose disposition is to prevail? Is the young priest to study psychiatry on self and pastor, or should his spiritual and intellectual training furnish him humility and knowledge enough to bear? St. Paul gave Timothy this rule: "Si quis autem domui suae praesse nescit, quomodo Ecclesiae diligentiam habebit?"[5] If the pastor insists on

[4] Ps. 45:8.

[5] 1 Tim. 3:5.

regularity and keeps house monastically, there is nothing to remove the unreasonableness in the mind of the curates except obliging themselves by obedience. The doors of the house—"non claudentur per diem, nox enim non erit illic"[6]—are open and, unlike the seminary days, each day now in pastoral work is additional growth of spiritual self besides extension of the kingdom of Christ. The advice of the poet to the fisher: "Semper tibi pendeat hamus, quo minus reris, gurgite piscis erit," will be helpful to the assistants, for they too shall finally come into their own and learn how to deal with their assistants in turn.

If the pastor is paternal, let the assistant thankfully accept the guidance, though he show him how to place and put away vestments, how to close and open the tabernacle, how to train altar boys, how to extinguish candles, how to wash purificators; and if he give him an occasional hint on reading and preaching, the assistant should consider himself well noticed. Thus he can wisely train himself into excellent ways of a successful care of souls, through watching and prayer. The root of all evil here as elsewhere is pride.

If the assistant is himself the crux, the pastor will add to his experience while he looks for a better day. In either case the bishop will testify that it is the exception which confirms the rule and causes the worry. But let the critics of seminaries remember that training the future priest according to plan and program of Holy Church will qualify him for the emergencies of the modern ministry.

Where there are more assistants who vie with each other the prudent pastor will impartially balance his authority. Aloofness from their personal differences, unless it impedes the good work, will be conducive to harmony. But in such instances the seminary training has only an indirect bearing; it will rather be the pastor's affair. It is surprising that critics of seminary training did not advert to the language question: Whether foreign languages should be cultivated or the unilingual theory be pressed for the ministry, especially in these days of zeal for patriotic purposes. Maybe they favor an international character of our seminaries. At any rate, let

[6] Apoc. 21.

us hope for the continued independence of seminary training from popular dictates and for the basic rule of priestly labor: " Salus populi suprema lex esto ".

JOSEPH SELINGER.

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CEREMONIES AT INSTALLATION OF BISHOP.

Qu. When a bishop takes possession of his cathedral church and is installed, or enthroned, in the presence of his metropolitan, what ceremonies should be observed? The liturgical books make no provision for this particular function, apart from the prescription of the *Ceremoniale Episcoporum*, Lib. II, Cap. II, " De primo accessu Episcopi ", etc. Nor do the liturgical writers like Martinucci treat of the procedure in cases of this kind. Moreover, in the pontifical mass which follows the installation, may the newly installed bishop pontificate at the throne, with assisting deacons, etc., or at the *faldistorium?* A discussion of these points would interest many of your readers.

Resp. An experienced master of ceremonies and diligent student of the law in regard to major ceremonies, to whom we referred this question, permits us to cite his opinion that the silence of liturgical writers on this point is explained by the fact that no such ceremony is provided for. While the presence of the metropolitan at the installation of a suffragan bishop is a commendable and edifying mark of deference to him, the theory in the liturgy, according to our authority, is that the new bishop should, on his first official appearance, display all the marks of his ordinary jurisdiction in his diocese and " should not be humbled before his subjects by the presence of a superior prelate "—humbled, of course, in the mildly liturgical sense of the word. In regard to the second question, the diocesan bishop retains the use of his throne on the Gospel side, even in the presence of his metropolitan, for whom a similar throne should be erected on the Epistle side. The diocesan officiates as usual, with the assistance of the deacons of honor, and gives all the blessings. It is only in the presence of a cardinal that the Ordinary gives up his throne and officiates at the faldstool.

PRESENTS TO YOUNG PRIESTS—A PROTEST.

To the Editor, THE ECCLESIASTICAL REVIEW.

Had I time now I should like to say something about Dr. Smith's article on our seminaries; but I am obliged to wait for more leisure to put my ideas in concrete form. Meantime, as the work in our seminaries is one that appeals to all of us, and as the particular matter was formed on my attention recently, at the Christmas ordinations, may I address a word to our seminary presidents and to our bishops to put a stop to what I consider an abuse? I mean the business of sending ordination invitations to the faithful. Like wedding invitations, they are nothing else than a bid for presents. Recently, I had occasion to call at a young priest's home a few days after his ordination. Naturally the family were happy and, quite properly, were celebrating the even with some of their friends. Before I left, the sister of the newly ordained said: "Oh, Father, do not leave without seeing the presents." Upstairs I went, and, there, peacefully reposing on a large table were many responses to the ordination invitation. May be, I am an old-timer; but these new customs do not appeal to me.

B. A.

BENEDICTION WITH PYX.

Qu. In the November number you answer the question: "Would it be permissible to give Benediction immediately after Mass, in the chasuble and veil, *deposito manipulo?*" Your answer is negative, and is based on Decree n. 3697, which says, in part, "In Benedictione cum SS. Sacramento in Ostensorio impertienda omnino requiritur ut celebrans pluviale et velum humerale induat". Would not a "distinguo" serve to make the answer more correct and, at the same time, clearer? The very words of the decree, "Cum SS. Sacramento in Ostensorio," seem to favor a distinction. Moreover, there is a decree of the Sacred Congregation, n. 3833, which favors it still more. The doubt proposed was: "Usus invaluit in pluribus huius civitatis ecclesiis, in functionibus Marialibus aliisque, quae cum Missa persolvuntur, dimittere populum cum benedictione Sanctissimi Sacramenti in pyxide adservati, adhibito velo humerali super planeta. Quaeritur an hic usus tolerari possit?" To this, the S. Congregation answered: "Affirmative, et ita observandum." This would indicate that, when Benediction is given immediately after Mass, with the

ciborium or pyx, not with the Ostensorium, the cope need not be used, but the veil may be worn over the chasuble.

Resp. The distinction is well made. We had in mind, and we think our original inquirer had in mind, Benediction given, as it usually is, with the Ostensorium. In that case the *omnino requiritur* of the S. Congregation is peremptory. Our present inquirer, however, will note the Decree n. 3833, to which, apparently, he has had access only at second hand, but which we have inserted in his query in the original form, does not make universal law. It sanctions a local custom about which the question was asked. The most that could be deduced from this decision is that, if a similar custom exists elsewhere, it may be tolerated. After all, the giving of Benediction with the ciborium is the exception; Benediction with the Ostensorium, the rule.

PAROCHIAL RIGHTS AND FUNERAL MASS.

Qu. James, a member of this parish, died at a distance from home. His remains were transferred from the place where he died to a parish neighboring this. There the funeral services were held. I may remark that the parish at which the services were held has no cemetery of its own, but buries in the cemetery of another parish of the same city. Whose right and duty is it to celebrate the funeral Mass in this case? Is it the right and duty of James's parish priest, or of the priest of the parish where the funeral takes place? I have read carefully the new code "De Sepultura Ecclesiastica", but find the matter so involved that I cannot reach a definite decision. I think that James's parish priest should celebrate the funeral Mass, or otherwise he would have a just grievance against the priest of the church in which the funeral was held. I submit the question for your decision.

Resp. In former ages every parish church had its own cemetery and buried its dead either in the church or in the neighboring burial ground. Legislation and custom which have established cemeteries in suburban or extra-urban districts have not modified the right and duty of the parish clergy to conduct all the funeral services in the church and in the cemetery for the deceased members of the parish. The only exceptions to this are: 1. that a person has the right to choose

his place of burial; and, when the expressed wish is properly ascertained, the *jus funerandi* remains with the parish of the deceased to this extent only that, where the custom has been in force, the parochial clergy of the parish of the deceased may claim a fourth part of the funeral fees; 2. when the deceased had a family burying-place (*sepulchrum majorum* or *gentilitium*), he may be buried there, the services conducted by the clergy of that parish, with, as in the previous case, the obligation of returning to the pastor of the deceased the *portio canonica* of the fees. Some canonists, indeed, make these two cases primary, in statement, at least. Thus, Wernz:[1] "Locus sepulturae ecclesiasticae imprimis est in quem fidelis libere legitimeque sibi elegit, quo deficiente, proxime succedit sepulchrum gentilitium vel majorum vel corporationis rite ad tramites juris constitutum: si fidelis defunctus etiam sepulchro hujusmodi careat, in sua parochia, ubi domicilium habuit et sacramenta recepit, est sepeliendus." For reasons that are obvious children (*impuberes*) and religious are denied the faculty of choosing their place of burial.

The new Code has not changed this legislation. If the statements of the Code cause confusion, it is because they strive in small compass to cover all cases. Canon 1216, n. 1, prescribes: "The church to which the body is to be taken is by law the church which was the proper parish church of the deceased, unless the deceased legitimately chose another church for his funeral." Canon 1217 reads: "In a doubtful case as to the rights of another church the right of the parish church of the deceased should prevail." Finally, Canon 1218 rules: "If a person died outside his own parish, the body is to be brought to the nearest church of his own parish for funeral services if the journey can be conveniently made on foot; otherwise, to the church of the parish in which he died. The Ordinary may determine for his own diocese the distance and other conditions which may render the journey to the parish of the deceased inconvenient . . . "

In the case before us no definite answer can be given without a more detailed knowledge of the circumstances. It is clear that the parish church from which the funeral took place

[1] *Jus Decretalium*, III, 785.

was in the neighborhood. But, how far distant was it? Had the deceased expressed any wish as to where the services were to be held? Has the bishop of the diocese made any regulations in the matter? The fact that the parish in which the services were held has no cemetery of its own does not affect the case at all.

BURIAL IN NON-CATHOLIC CEMETERY.

Qu. In the November, 1913, issue of your valuable REVIEW, you answered my query regarding the meaning of a phrase in Decree No. 318 of the Third Plenary Council of Baltimore touching burials in non-Catholic cemeteries. As I understand your answer, when not expressly forbidden by the bishop, the pastor is allowed to perform the church services in the exceptional cases given in the decree. In all other cases the express permission of the Ordinary is required for Catholic services, when the burial is to be in a non-Catholic cemetery. Here are the concluding words of your answer: "Now a Catholic son who inherits a grave from his non-Catholic father, or a Catholic wife who inherits her husband's right to a grave, must be considered as rightful possessor of that inheritance under the law. Hence, whether the testator is still alive or not, the inheritance of the grave is equivalent to a *bona fide* possession acquired without fraud; and therefore entitles the Catholic to the blessing of the grave and to Catholic funeral rites in a non-Catholic cemetery." I suppose you intended to follow the decree still further, and allow the Catholic services in the house or in the Church. Will you please let me know if the new Code affects in any way this legislation of the Third Plenary Council of Baltimore? In other words, do you still hold that a Catholic wife or a Catholic son is entitled to Catholic services in the church, when the burial is to take place in a portion of the lot held by the Protestant husband or father and reserved for the burial of the members of his family? Finally, I should like to call attention to the fact that the correction made to decree No. 392 of the Second Plenary Council of Baltimore by the Sacred Congregation de Prop. Fide, requiring the grave in such cases to be blessed, is reaffirmed by this decree No. 318 of the Third Plenary Council of Baltimore. Here another question might be raised. Do you think that there would be any objection to blessing the grave publicly, upon the arrival of the funeral party, and would the priest be justified in adding the other prayers of the absolution from the Ritual, which are usually said when the burial takes place in a Catholic cemetery?

Resp. The new Code of Canon Law does not change the legislation of the Third Plenary Council of Baltimore in the matter. It does not, indeed, contemplate the particular case before us. It provides, however (Canon 1206) that (1) the Catholic Church has the right to possess its own cemeteries; (2) that where this right is violated without hope of recovery of the right, the cemeteries belonging to the state should be blessed if those to be buried in them are, for the most part, Catholics, or at least that a portion of the cemetery reserved for Catholics should be blessed; (3) if even this much cannot be obtained, individual graves should be blessed each time the body of a Catholic is buried. The procedure permitted under 2 and 3, as well as that allowed by the Third Council of Baltimore, are dispensations from the ancient and universal discipline of the Church which is referred to in Canon 1206, no. 1. Whether, therefore, the blessing should take place publicly and whether the other liturgical prayers should be added to the form "Deus cujus miseratione anima," (*Rituale Romanum,* Tit. de Exequiis), would depend on the circumstances. In our opinion, when the circumstances are well known to the local public, there would be no scandal if the blessing were given publicly and all liturgical prayers recited at the graveside.

PARISH PRIESTS' OBLIGATION TO SAY MASS "PRO POPULO."

Qu. Several Rectors who are subscribers to your REVIEW are anxious to get an answer to the following question: Granting that Rectors in the United States are obliged, according to the new Canon Law, to offer the Sacrifice of the Mass for their parish on Sundays and holidays of obligation, we are anxious to know if this obligation holds on one of those days provided the pastor wishes to be celebrant of a nuptial Mass, a funeral Mass, or a solemn High Mass, with deacon or subdeacon. Many priests claim that, in these three instances, a rector may request his assistant, or an outsider, to say the Mass for the parish, provided, of course, that the priest who says the Mass is given the customary stipend. What is your opinion?

Resp. Our opinion is that, in the case mentioned, the pastor himself should celebrate the Mass *pro populo* and have the funeral, nuptial or solemn High Mass celebrated by an assistant or by an "outsider". That he is not "legitime impeditus" in these cases is clear from academic discussions and authorita-

tive decisions on the question. This is the general ruling in the matter. In exceptional cases, where, for instance, the couple to be married or the relatives of the deceased make a special request to have the Mass celebrated by the pastor, there is room for discussion. According to some, the pastor is, in this case "legitime impeditus".

CONDITIONAL BAPTISM AND CONFESSION.

Qu. When an adult non-Catholic is baptized "sub conditione". should he make a general confession *before* the conditional baptism and receive sacramental absolution afterward? While the Ritual does not say so, it seems that a decree of 1900, or, rather, a decree of 1869 promulgated in 1900, does say so. Will you kindly enlighten me?

Resp. In the "Excerpta ex Rituali Romano", which is in general use in the United States, we find the following instruction: "Si baptismus sit sub conditione iterandus hoc ordine procedendum erit 1° Abjuratio, seu Fidei Professio; 2° Baptismus conditionalis; 3° Confessio sacramentalis cum absolutione conditionata". This conforms to an instruction of the Holy Office, dated 17 December, 1868, which in a letter of the Propaganda, dated 12 July, 1869, was declared to contain "the general law". This seems to be the usual mode of proceeding, and is completely justified not only by the decrees quoted above but by many others. Nevertheless, moralists, for instance Sabetti-Barrett (n. 725, q. 4), do not entirely disapprove the custom of hearing the confession of the convert before conditional baptism is conferred, and giving conditional absolution after that ceremony. Indeed, a decree of the Holy Office, dated 2 December, 1874, permits this order to be followed "ad majorem functionis ecclesiasticae facilitatem". Care should in this case be taken to safeguard the unity of sacramental confession—in other words, to preserve the moral continuity between the confession and the absolution —by requiring the penitent to repeat his confession "per summa capita" before giving him absolution.

PARISHES FOR COLORED PEOPLE.

Qu. In the south, as everyone knows, we have separate parishes for colored people. Now the new Code of Canon Law (Can. 216, n. 3) prescribes: "Non possunt, sine speciali apostolico indulto constitui paroeciae pro diversitate sermonis seu nationis fidelium in eadem civitate nel territorio degentium, nec paroeciae mere familiares, seu personales." Does this canon apply to churches for the colored people? Are they meant by "paroeciae familiares, seu personales"? If so, can the bishop, without special indult, open a church for colored people where a church for white people already exists? And, in case a church for colored people already exists, can the Ordinary divide the parish, and create a new one without special indult?

Resp. The churches and parishes for colored people do not come under the designation "paroeciae familiares, seu personales". They are rather "paroeciae pro diversitate . . . nationis fidelium". It is clear, then, that, as our correspondent himself admits, the bishop may not create such a parish or change the status of such a parish already existing, without consulting the Holy See. Considering, however, the conditions, in the Southern States especially, which have justified the existence of such parishes up to the present, there ought to be no difficulty in obtaining the required indult. Perhaps the Holy See may, in view of these conditions, grant a general permission which would obviate the need of recurring to the Holy See in each case.

LOW REQUIEM MASS ON ANNIVERSARY, ETC.

Qu. Please inform me whether a priest is allowed to *read* (not sing) an anniversary Mass or a Mass on the third, seventh, or thirtieth day, on a double feast or a *duplex majus?* To make the case perfectly clear, I would add that I am not considering the use of a privilege of any kind, personal or local, but simply the general law.

Resp. It is clear that a low funeral Mass (*Missa exequialis lecta*) has the same privileges as a *Missa cantata* when the family of the deceased is in such circumstances that they cannot defray the expenses of a solemn funeral Mass or a *Missa cantata.* Apart from this case, the ruling holds that a low Mass *de Requie* is permitted only on those days in which low votive Masses are permitted. They are, therefore, not allowed

on any double feast, minor or major, apart, of course, from the indults and privileges, personal or local, to which our correspondent refers. Another exception, recognized in the general legislation on the subject, is a cemetery chapel or sepulchral chapel duly erected, in which a private Requiem Mass may be read on all days except doubles of the first class, Sundays and holidays of obligation and privileged ferias, vigils and octaves. All these prescriptions are to be found, as a rule, in the "Varia Monita" usually prefixed to the *Ordo*.

ROYALTIES ON DRAMATIC PRODUCTIONS.

Qu. We have a number of good plays that are very appropriate for the Catholic stage, but a royalty must be paid on these plays, making it almost impossible for some societies to produce them. If one changes the name or even part of the play, can he then produce the play without paying the royalty? Would he be violating a law that is merely penal, or is it a case of justice and right?

Resp. It is a case of justice and right. Sabetti-Barrett, under the title "De dominio auctorum," writes: "Quilibet homo ex jure naturali jus habet in fructum sui ingenii seu industriae" (*Compend. Theol. Moralis*, n. 363). The copyright law is, therefore, founded on natural law, and a technical evasion of it, such as our correspondent suggests, is a real injury to the author; the author is deprived of something to which he has a strict right, and is therefore entitled to restitution in the measure in which his right has been injured. Besides, the public good demands that Catholic authors, or authors of plays that are suited for the Catholic stage, be encouraged, and any attempt to deprive them of what they are legally entitled to receive as "the fruit of their labors" is against public policy. Finally, there is the consideration of the scandal given by a priest who, in a matter that cannot fail to be publicly known and commented on, fails to set an example of strict observance of the law.

A NEW DEVOTION.

Qu. In a certain parish of the city of X the pastor conducts the following devotion on Sunday afternoons. The Blessed Sacrament is first exposed; then the pastor and the servers take their seats in the

middle of the sanctuary, facing the Blessed Sacrament. The congregation, both the adults and the children, sit down also, and fifteen minutes are spent in silent meditation and prayer. No points for meditation are given; there is no instruction or reading. After a quarter of an hour, prayers are recited aloud and Benediction is given in the usual manner. Is it allowed to sit down during the exposition of the Blessed Sacrament? Is it advisable to have such a devotion? In particular, do you think it probable that small children are able to meditate in silence for fifteen minutes without any instruction or reading to help them keep their minds from distractions?

Resp. It does not seem proper to have the congregation sit during the exposition of the Blessed Sacrament, unless, as is provided in the case of a sermon during the exposition, a veil is placed before the Blessed Sacrament. The devotion, as a whole, seems to us to be rather a risky experiment, especially in view of the practical difficulties in the case of children, and many adults for that matter, as suggested by our correspondent himself. At the very least, we should say that the pastor in the case should not continue the devotion without the approbation of his superiors.

THE MISERERE AT THE ASPERGES.

Qu. Is the celebrant, when giving the blessing with holy water before the parochial Mass, obliged to recite all the Miserere or only the first verse?

Resp. The Roman Ritual, "De Benedictionibus," prescribes the recitation of the Psalm Miserere, although it prints in the text only the first verse. A decree of the S. Congregation of Rites (n. 1322, ad XII) declares, "Celebrans aspergens populum aqua benedicta associari debet a Diacono et Subdiacono et Ministris Altaris et recitare Psalmum *Miserere* ad formam Rubr. Ritualis". De Herdt, in his commentary on the *Ceremoniale Episcoporum*, says that, while the celebrant is sprinkling the clergy and the congregation, he recites the Psalm Miserere alternately with the ministers (*Praxis Pontificalis*, III, n. 200). Wapelhorst, however, qualifies this requirement when he says, "Celebrans dicit submissa voce cum ministris Psalmum *Miserere* alternatim integrum Psalmum vel quoadusque perdurat aspersio". (*Compend. S. Liturgiae*, Ed. IX, n. 81.)

RELIGIOUS TRAINING OF WAR ORPHANS IN FRANCE.

To the Editor, THE ECCLESIASTICAL REVIEW.

I should like to have published in the next issue of the REVIEW a correction bearing on my article, "The Loss and Gain to Catholicism from the War."

Among the disadvantages to religion arising from the war I put the danger of loss of faith to which the Catholic war orphans of France were being exposed, and said that in France "the right of orphans to be brought up in the religion of their parents is ignored. It has there been decreed that the State, being neutral, cannot provide for the Catholic training of orphaned children." I alluded to the *Loi sur les Pupilles de la Nation*, which, in the history of its formulation and adoption, in the interpretation put on it by leading Catholics of France and of English-speaking countries, and in the method that was being inaugurated for its application, seemed to have the thinly veiled purpose of rearing Catholic war orphans with disregard for their right to a Catholic training. I wrote the article last summer, when this question was being rather widely discussed, and when the outlook for a more equitable turn of affairs was anything but encouraging.

Between the time of writing the article and that of its publication the French Government happily came to an understanding with the Church on this important matter. The dangers lurking in the law have been removed. The Department of Education has given assurances that the Catholic war orphans shall not be forced into the neutral schools. I regret that I did not find this out until it was too late to make the needed correction in my article. In fairness to the French Government I wish to state that the danger to the faith of Catholic war orphans from the law in question no longer exists, and that it may not now be said that in France the right of orphans to be brought up in the religion of their parents is ignored.

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Ecclesiastical Library Table

RECENT BIBLE STUDY.

The Date of our Lord's Birth.

I. Chronology of the Life of Christ still Open to Discussion. There is no evidence that the chronology of the life of Christ belongs to the deposit of faith, which was given to the Church in the Apostles by Jesus and the Holy Spirit; it falls within the demesne of history. To belong to the deposit of faith, an historical fact must be among the *res fidei et morum*, to which Holy Writ and tradition bear witness. If it be not morally certain that a fact of history be part of the content of tradition or of both Scripture and tradition, the intellectual assent thereto cannot be an act of divine faith. For the only motive of divine faith—i. e. the authority of God revealing—is then lacking. This content of tradition and Scripture is properly the object of the *magisterium* or teaching Church.

Father Francis Valitutti seems to make the chronology of the life of Christ a part of the deposit of faith. He writes: "*Believers* want to know the chronology from the *teaching* Church". And then, to show that the *teaching* Church meant to meet this want of *believers*, he adds: "The popes have selected the most trustworthy conclusions of Beda first and of Baronio afterward, and have imposed them to (*sic*) the Church". As an illustration of what he implies by this imposition of a matter of faith upon the believers, he cites the *Roman Martyrology*, which is published "jussu Benedicti XIV."[1] This is somewhat loose writing upon an important issue.

We must clearly distinguish between the content of the deposit of faith and the object of papal infallibility; the decisions that flow from the Pope's prerogative of infallibility, and those that flow only from his supreme and ordinary jurisdiction over all the faithful. And these latter must not be confounded with the decisions of Roman Congregations.

The object of papal infallibility is more comprehensive than is that of revelation; for it includes not merely all *res fidei et*

[1] "The Chronology of the Life of Christ according to Catholic Doctrine," *American Catholic Quarterly Review*, April, 1918, p. 313. Italics are ours.

morum, the content of the deposit of faith, but also all facts and truths connected therewith. The facts of the chronology of the life of Christ are not *res fidei et morum*; but are closely connected with the deposit of faith. They are, therefore, not the object of revelation; but could be the object of papal infallibility.

Why do we say that the facts of the chronology of the life of Christ are not *res fidei et morum*? Because they are not witnessed to, by either Scripture or tradition, as matters of faith.

1. *No Witness of Scripture.* Scripture does not witness to the chronology of Jesus. The Gospel narratives accurately tell His doings and sayings in keeping with the apologetic purpose of each evangelist. Yet no evangelist intended what we now call a chronological history. St. John's story, if we omit transitions, accounts for the life and teachings of our Lord during at most twenty-four days of the public ministry; and seven of these days make up the last and eventful week that preceded the Crucifixion. The Synoptists, in their catecheses, give very few facts upon which to construct a chronological theory.

2. *No Witness of Tradition.* Tradition bears no witness to the chronology of the life of our Lord as a matter of faith. If there were such witness, it would be found in either the extraordinary or the ordinary *magisterium* of the teaching Church. The extraordinary *magisterium* of the Church is exercised in œcumenical councils and in *ex cathedra* decisions of the Holy See. Neither council nor pope has pronounced infallibility on the date of the birth of Christ. Has the ordinary *magisterium* of the Church taught us the exact dates of our Saviour's birth, public ministry, and death? No; the Fathers present no evidence of a divine tradition in this matter. We must conclude that, so far as evidence bears us out, there is no article of faith, imposed upon the faithful by a *divine tradition* in regard to the chronology of the life of our Lord.

Father Valitutti tells us that there was a Christian tradition of this chronology; and that the Fathers handed it down wrong:

> Christian tradition knew at first the true and genuine chronology

of the life of Christ. . . . The Fathers have actually mistaken this same chronology. . . . The Fathers have overlooked Christian tradition. . . . The Fathers ignored Christian tradition.[2]

Surely Father Valitutti does not mean that *divine tradition* was *mistaken, overlooked, ignored* by the Fathers. He refers to human tradition, which is misleadingly called "Christian tradition"; and rightly says that this human tradition, if it ever existed, about the chronology of the life of Jesus, has not been handed down by the Fathers of the Church. Small wonder; for the exact dates of the birth and death of Jesus do not belong to the deposit of faith, whereof *divine tradition* is an infallible witness.

3. *No Witness of Papal Decisions.* Since this chronology is not an object of faith, and has not been the teaching of any document flowing from papal infallibility, has it been the subject matter of any decision flowing only from the supreme and ordinary jurisdiction of the Holy See? Here we face a real difficulty.

A pontifical document does not flow from the supreme jurisdiction of the Pope, unless it bear clear canonical marks of papal approval *in forma specifica.* The publication of the *Roman Martyrology* "jussu Benedicti XIV" implies no more than a papal approval of the work *in forma communi*, does not impose the book upon the Church with the supreme jurisdiction of the Pope himself, leaves to the Martyrology only the authoritative meaning that was intended by the Congregation of Rites. The phrase "jussu Benedicti XIV" has not the force that Father Valitutti assigns thereto. He should have looked into the latest edition of the Martyrology.

The *Martyrologium Romanum*, which was recently issued by the Congregation of Rites,[3] has the approbation of Pius X *in forma specifica*:

Præsentem Martyrologii Romani editionem . . . a Sacra Rituum Congregatione revisam et recognitam, Sanctissimus Dominus Noster Pius X suprema Auctoritate Sua adprobavit atque typicam declaravit.[4]

[2] *American Catholic Quarterly Review*, April, 1918, p. 323.

[3] Rome: Vatican Polyglot Press, 1914.

[4] Decree of the Congregation of Rites, 14 January, 1914.

This decree has the authority of the supreme jurisdiction of the Holy See. To what intent? To that intent which was in the mind of the legislator. Did the Holy Father intend authoritatively to close all critical investigation into the historical and hagiographical details that occur in the Martyrology? According to the Martyrology, our Lord was born on December 25,

> 5199 years from the creation of the world . . . 2957 years from the Flood, 1510 years from the time of Moses and the Exodus of the people of Israel out of Egypt, 1032 years from the anointing of David as king, . . . in the 194th Olympiad, 752 A. U. C. of Rome, the 42d year of the reign of Augustus.[5]

Was it the mind of the Holy Father to use the prerogative of supreme jurisdiction to impose upon all Catholic scholars the above statements as chronologically certain? There is no evidence of such an intention. Catholic scholars seem to be as free now as they ever have been in discussing Biblical chronology. Then why was not the old Martyrology for 25 December changed? One reason may readily have been the simple fact that there was nothing certain to substitute for the data above cited. Pius X left the matter as he found it. He probably intended to leave to scholars the same freedom of historical study as Roman Congregations allowed to them, while the Martyrology of Benedict XIV was authoritative and typical.

II. Date of the Birth of Christ according to the Fathers. The method by which we designate the years of the Christian era was introduced by Dionysius Exiguus, a Scythian monk, at Rome, about A. D. 527. He calculated that Christ was born A. U. C. 754; and called that year A. D. 1, i. e. the first *annus Domini*. The year preceding, A. U. C. 753, was noted as A. C. 1, i. e. the first year *ante Christum*. No year, 0, was taken as a starting-point. Hence from B. C. 2 until A. D. 2 could mean at times only two full years. For A. U. C. 754 begins only one year later than the ending of B. C. 2, and one year earlier than the beginning of A. D. 2.

Previous to the erroneous calculations of Dionysius, the early Fathers were much nearer than he to the truth of the

[5] Martyrology for 25 December.

chronological data in the life of our Lord. We shall cite the most important witnesses: Tertullian, Irenæus, Clement of Alexandria, Hippolytus, and Eusebius.

1. *Tertullian*,[6] after his unfortunate defection from the Church into Montanism, A. D. 211, wrote that Christ was born in the 41st year of Augustus, A. U. C. 751. That year, in the Dionysian chronological reckoning, was the third before the Christian era, or B. C. 3, if we begin the reign of Augustus with the death of Julius Cæsar, B. C. 44, A. U. C. 711.

2. *Irenæus*,[7] A. D. 180-190, witnesses to the same date as Tertullian, that is to say, the 41st year of Augustus.

3. *Clement of Alexandria*[8] A. D. 190-210, writes:

> Our Lord was born in the 28th year of Augustus, when first they ordered that the census be taken (ἀπογραφὰς γενέσθαι). Forasmuch as this is true, it is thus written in the Gospel according to Luke: "In the fifteenth year of Tiberius Cæsar, the word of the Lord came upon John, the son of Zacharias";[9] and again in the same: "Now Jesus came to Baptism, when about thirty years old".[10] And since it behooved him to preach a single year, this is also thus written: "To preach the accepted year of the Lord, He hath sent me".[11] Both prophet and Gospel say this. Hence in the fifteenth year of Tiberius and the fifteenth year of Augustus—in this wise are filled out the thirty years until the time He suffered. Now from the time He suffered until the destruction of Jerusalem were 42 years, three months.

Tertullian and Irenæus put the birth of Jesus in the 41st year of Augustus; Clement in the 28th. How do we account for this great difference? There is no difference in the testimony of the three; they unite in favor of the year B. C. 3 as the date of the Nativity. Tertullian and Irenæus reckon from the consulship of Augustus, A. U. C. 711. The 41st year

[6] *Adversus Judæos*, 8; P. L. 2, 653.

[7] *Adversus Hæreses*, iii, 21, 3; P. G. 7, 949. Von Soden, *Encyclopedia Biblica*, I, col. 807, wrongly refers to iii, 25. He may have been misled by the error in Migne, P. G. 8, col. 883, footnote 47.

[8] *Stromata*, I, 21, sec. 147; P. G. 8, col. 886. This passage is loosely referred to by Turner in Hastings, *Dictonary of the Bible*, vol. 1, p. 404, as I, 21, p. 147.

[9] Luke 3:1-3.

[10] Luke 3:23.

[11] Luke 4:19, quoting Isaias 61:1-2.

thereafter is A. U. C. 751, or B. C. 3. By a different mode of reckoning, Clement comes to the same date. He assigns 43 full years to the reign of Augustus.[12] Now Augustus died in August, A. D. 14; hence he ruled 13 years, 8 months in the Dionysian Christian era—A. D. 1 to August, A. D. 14. There remain 29 years, 4 months, in the Dionysian pre-Christian era, to make up the 43 years assigned by Clement to the rule of Augustus. This brings us to August, B. C. 30, as the starting-point of Clement's reckoning. Hitchcock[13] is not correct in assigning the battle of Actium as Clement's *terminus a quo*. The epoch-making battle of Actium was won on 2 September, B. C. 31. Alexandria was captured, and Antony and Cleopatra committed suicide in August, B. C. 30. It was then that Antony was completely defeated; from that date Clement begins to reckon the reign of Augustus. The temple of Janus was closed, for the first time in 200 years, and Augustus entered Rome in triumph during the summer of B. C. 29. The 28th year after August, B. C. 30, brings us to the year B. C. 3. This is the year of the Nativity, according to Clement of Alexandria.

In the passage we have translated from the *Stromata,* (Στρωματεῖς, "Miscellanea,") occurs an interesting variant of the text of Luke: "Now Jesus *came* to Baptism, when about thirty years old".[14] Clement quotes ἦν δὲ Ἰησοῦς ἐρχόμενος, "Jesus *came*",[15] instead of the usual ἦν Ἰησοῦς ἐρχόμενος, "Jesus *began* when about thirty years old". The Vulgate, "Jesus erat incipiens quasi annorum triginta," means that Jesus was *beginning His ministry* at about thirty years of age. Rheims wrongly conjectures "incipiens *esse*": "And Jesus himself was beginning *to be* about thirty years old".[16] Challoner arbitrarily reads "incipiens *quasi ætatem* annorum triginta", "And Jesus himself was beginning about *the age* of thirty years".[17] Both these interpretations gerrymander the sacred text into a forced meaning.

[12] *Stromata,* I, 21, sec. 146; P. G. 8, col. 881.

[13] Hastings, *Dictionary of Christ and the Gospels,* vol. 1, p. 410.

[14] Luke 3:23.

[15] For such a periphrastic construction of ἐρχόμενος, cf. John 1:9.

[16] First edition, Rhemes: John Fogny, 1582.

[17] Edition of John Murphy: Baltimore, 1899.

Clement's opinion of the single year of ministry will be taken up in a later study. When stating that Jesus lived during fifteen years of the reign of Augustus, he refers to the complete years intervening between B. C. 3 and A. D. 14. These fifteen years of the reign of Augustus, added to fifteen years of the reign of Tiberius, make up the thirty complete years that Clement thought Jesus lived on earth. This view is exactly that of Tertullian:

Post enim Augustum, qui supervixit post nativitatem Christi, anni 15 efficiuntur; cui successit Tiberius Cæsar, et imperium habuit annis 22, mensibus septem, diebus viginti. Hujus quintodecimo anno imperii passus est Christus, annos habens quasi 30 cum pateretur.[18]

4. *Hippolytus*, c. A. D. 212-236, tells us:

For the first coming of our Lord in the flesh, in which He was born at Bethlehem, happened eight days before the Kalends of January,[19] on a Wednesday, during the 42d year of the reign of Augustus, in the 5500th year from Adam. He died in His thirty-third year, eight days before the Kalends of April[20] on the Day of Preparation,[21] in the 18th year of Tiberius Cæsar.[22]

The 42d year of Augustus, counting from his consulship, A. U. C. 711, is A. U. C. 752 or B. C. 2.

5. *Eusebius*, in his *Church History*, A. D. 323-325, also gives A. U. C. 752 or B. C. 2 as the date of the Nativity of Christ. He counts this year as the 42d of the rule of Augustus and the 28th from the fall of the Ptolemaic dynasty in Egypt:

It was the 42nd year of the rule of Augustus, and the 28th from the death of Antony and Cleopatra, with which latter event ended the Ptolemaic dynasty in Egypt, that at the time of the first census (τῆς τότε πρώτης ἀπογραφῆς), while Quirinius was legate of Syria,

[18] *Adversus Judæos*, 8; P. L. 2, 655.

[19] 25th December.

[20] 25th March.

[21] The Parasceve, the day before the Sabbath, a Friday.

[22] *Commentary on Daniel*, iv, 23; *Berlin Patrology*, ed. G. Nath. Bonwetech and Hans Achelis, vol. I (Leipzig: Hinrich, 1897), p. 242. As the fragments of Hippolytus on Daniel make up 340 pages of this volume, it is not very illuminating on the part of Hitchcock, in Hastings, *Dictionary of Christ and the Gospels*, vol. I, p. 410, twice to cite Hippolytus with no other reference than *Com. on Daniel*. In the Migne ed. of Hippolytus, *Daniel* iv, P. G. 10, col. 645, only the year from Adam is given.

our Savior and Lord Jesus Christ, according to the prophecies in His regard, was born at Bethlehem of Juda. Flavius Josephus, the most distinguished historian of the Jews, records this census under Quirinius; and he likewise adds another account of a sect of the Galileans that sprang up at that time.[23] Luke in Acts[24] makes mention of this sect, when he writes as follows: "After this, Judas the Galilean rose up in the days of the census, and induced many people to follow him. He died, and all were dispersed whom he had persuaded."[25]

We have shown that, in the reckoning of Clement of Alexandria, the 28th year after the death of Antony and Cleopatra (August, B. C. 30) brings us to B. C. 3; and that, according to Tertullian and Irenæus, this was the 41st year of the rule of Augustus. Hence, in the chronology of Eusebius, B. C. 3 can not have been the 42nd year of the reign of Augustus. Eusebius set the Nativity in B. C. 2; and, calculating from the triumphal entry of Augustus into Rome, the summer of B. C. 29, called that year the 28th after the fall of the Ptolemaic dynasty in Egypt.

From the testimonies of Tertullian, Irenæus, Clement of Alexandria, Hippolytus, and Eusebius, it would seem that, previous to the calculations of Dionysius Exiguus, the birth of our Lord was assigned to A. U. C. 751 or 752, that is to say, to B. C. 3 or 2. In a later study, we shall review the opinions of modern commentators on the date of Nativity.

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[23] Cf. Josephus, *Antiquitates Judicæ*, Bk. 17, ch. 13, sec. 5, and Bk. 18, ch. 1; Dindorf's edition (Paris: Firmin Didot, 1845), pp. 691-692.

[24] Acts 5:37.

[25] Eusebius, *Historia Ecclesiastica*, Bk. 1, ch. 5; P. G. 20, col. 81.

Criticisms and Notes.

A MANUAL OF THE HISTORY OF DOGMAS. Vol. II. The Development of Dogmas during the Middle Ages and After: 869–1907. By the Rev. Bernard J. Otten, S.J., Professor of Theology, St. Louis University. B. Herder Book Co.: St. Louis, Mo. Pp. 551.

As was observed in our review of the preceding volume of this *Manual*, the author's purpose is not to supersede or even supplement the *History of Dogmas* by Professor Tixeront. The latter work stands by itself as a monograph on the Patristic development of Catholic doctrine. Its appeal is to the specialist, the scholarly, to those who want to go somewhat deeply into the matter. The *Manual* before us is, as the title indicates, meant to be a text-book; to be, therefore, both comprehensive of the entire history of Dogmas and to treat the large theme in a relatively elementary fashion. It is to serve the needs, in the first place, of theological students in our seminaries; and, in the second place, of the busy priest who wishes to replace former studies in the perspective of history. The preceding volume covering the Patristic period answers to the three volumes in which the translation of Mr. Tixeront's treatise is comprised.

The volume at hand carries the subject through the Middle Ages down to the present day. The major part of the book is devoted to the Scholastic period in which the rational aspects of the contents of faith were developed, and the whole organized into a philosophico-theological system.

After a brief outline of the history of Scholasticism, the organic parts of that system—the treatise of God, the Creation, and the rest—are taken up *seriatim*, and the development onward to the Reformation and the Council of Trent indicated. Summaries of the medieval heresies and the enactments of the medieval councils are also given. This brings the matter up to the Reformation and the Council of Trent. The leading errors of the Reformers are epitomized and the doctrinal decrees of Trent summed up. The subsequent theological controversies, and the heretical tendencies—Baiianism, Jansenism, and the others—follow. The final chapter gives the decisions of Pius IX, the decrees of the Vatican Council, the rise and condemnation of Modernism.

It will thus be seen that the volume furnishes a survey of doctrinal history quite up to our own times. The larger share of the exposition is devoted, as was noted above, to the Scholastic theology of the Middle Ages, and one might wish that more had been given to the great theologians of the post-Tridentine age—to Suarez, Vasquez, Ripalda, Billuart, Gonet, and their peers. The limitations, however,

of a text-book rendered this impracticable. On the other hand, these restrictions of matter are not apparent on the side of form.

Father Otten is to be congratulated upon having wrought out so large a theme in so interesting a manner and so vivid a light. No less are the students of theology to be congratulated on having at command so serviceable an instrument for their work as is provided for them in this *Manual*. The study of Dogma will be given fresh interest and inspired with new life as they follow through these pages the historical growth of the doctrine, the structure and technical proofs of which they so laboriously and perhaps not always successfully endeavor to master by the aid of their Latin manuals.

THE WORLD PROBLEM. Capital, Labor, and the Church. By Joseph Husslein, S.J., Associate Editor of "America", Lecturer, Fordham University School of Sociology. New York, P. J. Kenedy & Sons. 1918. Pp. xii—296.

The capitalist kings have been telling the business world recently some wholesome truths, truths rather infrequently heralded by those knights of finance. Addressing the four thousand representative men of industry and commerce who convened in Atlantic City about a month ago to discuss problems of economic reconstruction, Mr. Charles Schwab, Director General of the Emergency Fleet Corporation, strongly advocated the principle of labor organization, both for "the better negotiation of labor and for the protection of labor's rights". "Gentlemen," he went on to say, "I seriously doubt if labor in years gone by has received its fair share of the prosperity of this great country. We manufacturers have got to devise ways and means by which capital and labor shall share equally. We have got to devise ways and means of education. We must not only talk of these things; we must do these things. We have got to realize that many unjust demands will be made by labor, as they probably have been made by capitalists and employers in the past. That is one of the lessons this great war has taught us. . . . Any foundation of organized labor or capital that rests on a false [wrong?] basis must fail."

Mr. John D. Rockefeller, Jr., formulates a more explicit, and even a more liberal, industrial creed than his fellow magnates. His symbol of industrial faith includes such articles as these: "Advancement by industry of the social as well as material well-being of employes; opportunity for employes to earn a fair wage under proper conditions; reasonable hours and proper industrial environment; reward for initiative and efficiency; machinery for undercovering and promptly adjusting grievances; adequate representation of all the

industrial parties, with annual joint conferences, to assure industrial harmony and prosperity in each plant, with this system extended to include all plants in the same industry, all industries in a community, in a nation and in the various nations."

Mr. Rockefeller, having asked what is likely to be the attitude of the leaders of industry as they face the period of reconstruction, expresses his own profound belief in "the inherent right and justice of the principles underlying the new order, which recognizes that mighty changes are inevitable, many of them desirable, which, not waiting until forced to adopt new methods, takes the lead in calling together the parties in interest for a round-table conference to be held in a spirit of justice, fair play, and brotherhood, with a view to working out some plan of coöperation which will insure to all those concerned adequate representation, an opportunity to earn a fair wage under proper working and living conditions, with such restrictions as to hours as shall leave time not alone for food and sleep but also for recreation and the development of the higher things of life."

Other principles of industrial conviction more or less similar to these were publicly professed at the Atlantic City convention. Moreover, it seems to have been the sense of the meeting that the industries commandeered by the Government during the war should revert to their owners, though the Federal Administration, it was thought, should exercise a certain general control. Mr. Schwab pleaded for a large American Merchant Marine, to be conducted, however, by private management and private capital; while Mr. James A. Farrell, President of the United States Steel Corporation, stated that "business men were of one mind in the hope that the Governments of the world will release their control [management?] of the railroads and commerce."

It thus appears that the mind of this momentous convention of industry in regard to the new problems favored (1) the mutual cooperation of organized capital and organized labor; (2) private ownership of the instruments of production and distribution; (3) with, however, governmental supervision—the heretofore legally uncontrolled methods of competition having proved themselves hopelessly inefficient. It is a sign full of hope for a future of industrial and social peace to hear these controllers of capital making public profession of economic principles so sane and so far-reaching in their influence.

Some hard-headed or hard-hearted critics see, of course, in these pronouncements of capitalists simply the admissions and promises forced on them by radical Socialists. Others like to find in such utterances the survival, or rather the revival, of those principles of justice which the Catholic Church has always conserved and defended

in her philosophy and in her application of Christian teaching to the industrial order. Anyhow, whichever of these motives be back of the professions just mentioned, the principles themselves are foremost amongst those upon which the solution of the World Problem must largely depend. An all-round demonstration of this statement is furnished in the volume before us.

Father Husslein, however, studies the principles as they are at work in the co-relative agency — or better, co-partner — of capital-labor. The working classes, he finds, with Father Plater, "are suffering from suppressed Catholicism. The old pre-Reformation instincts for freedom and security have broken the husks of an un-Christian economic theory and practice." Suppressed Catholicism is seen to be at the heart of the labor movement; at the centre of the great social unrest. "Suppressed Catholicism is the spirit struggling for liberation beneath the crackling, breaking, bursting shell of an unnatural and un-Christian social order—a spirit which the Church alone can prevent from degenerating into lawlessness or injustice, once it has achieved its liberation" (p. 3).

These cravings for freedom for just opportunity of self-perfection have been and are continually appealed to by Socialists, with the plea that in their schemes of social and economic reform alone they can be satisfied. And yet, as Kropotkin honestly confesses, "most of what Socialists aim at existed in the medieval city." And indeed, as Father Husslein further observes, "all that is profoundly true in the doctrine of human brotherhood; in the theories of coöperation, public ownership or control; in the opposition to every form of exploitation and oppression; in the desire for a wider and more real liberty and self-development, and the determination to sweep from the face of the earth forever the spirit of Mammonism with its Moloch sacrifices of human lives and human happiness, is purely Catholic and ancient as the Church."

Socialism is unconsciously a protest against the social and economic teachings of the Reformation; but what "Socialism can never achieve, the teachings and ideals of the Church will be able to accomplish", if the history of her past achievements, through the inculcation of justice and charity, may be regarded as an augury.

The unfolding of these teachings and the illustration of these ideals constitute the burden of the present volume. The World Problem—it is platitudinous to say—is no simple affair. The agrarian problem, the labor problem, the unemployment problem, the class struggle, the housing problem, the high cost of living and the cost of high living—these are some of the generic heads under which come the specific complexities. Father Husslein enters fearlessly into them singly, lighting up each with the torch of Christian principles.

It may be thought a relatively easy and correspondingly unprofitable performance to moralize on social theories; but something far other than this is done in the present case. The book reveals an intimate acquaintance with the facts, the principles, and the theories, true and false, which enter into and grow out of the manifold divisions of the World Problem. Thoroughly comprehensive, there is no portion of the Social Question left out. At the same time no important section remains in obscurity. Extension makes no sacrifice to comprehension. The book is an all-round compend of social and economic theory and practice; not a dry-as-dust manual, but an interestingly and lucidly written treatment of the subject — a book which the clergy will read to advantage, and, having read, recognize as *the* book which the intelligent Catholic laity should read and study. Never has there been such pressing need for the teaching summed up in these pages; never before has it been so incumbent on our Catholic men and women to be familiar with, to make their own, and to propagate these teachings.

Lastly, the volume might well serve as a text-book of social principles in our colleges and seminaries. Though untechnical in form, the student would probably get from it more luminous and practical suggestions than he could pick out of a didactic text-book.

THE NEW RATIONALISM. The Development of a Constructive Realism upon the Basis of Modern Logic and Science, and through the Criticism of Opposed Philosophical Systems. By Edward Gleason Spaulding, Professor of Philosophy in Princeton University. New York, Henry Holt Co. 1918. Pp. 550.

The title of this book clearly indicates the author's purpose and ideal. His purpose is to offer a critique of the chief philosophical systems opposed to his own. His ideal is to present a system that may deserve to be called Realism (Neo-Realism) on the ground of its objectivity, and Rationalism (Neo-Rationalism) in virtue of its method. After an introduction establishing a point of view and setting forth some critical observations on "the old Logic", the historical problems of philosophy are enumerated, the ontological, cosmological, and the rest. Methods and problems of method are next discussed—the reasoning process and order viewed psychologically and logically; the new methods devised by "the new Logic"; and various theories of relations being explicated. Thus far, the first part of the volume.

The second part divides itself into a discussion of the "causation philosophies" and the "substance philosophies" on the one hand, and Realism or "function philosophies" on the other. Amongst the

causation philosophies, phenomenalism, subjective idealism, positivism, naturalism, and pragmatism, are in turn exposed and criticized. Objective idealism (among the "substance philosophies"), with its various monistic forms, is given due measure of treatment.

The concluding portion of the volume—about one-third of its contents—is devoted to Realism, its hypotheses, principles, and the solution it offers of various philosophical problems.

The foregoing is a rough outline of the essentials and the order of the contents. It will appear, therefore, that the work belongs to the class called *Introductions to Philosophy*, the purpose of which is to acquaint the student with the chief problems of philosophy and the various systems which, in the history of philosophy, have grown up as solutions to those problems. The present work, however, differentiates itself from others of its class by the fact that it prescinds from the historical origin and development of those systems and considers them simply in their objective contents, as they appear to the author in the light of his Neo-Realist or Neo-Rationalist viewpoint.

There is a traditional philosophy, the beginnings of whose more exact systematization dates from Aristotle and which has continued—not unlike the stream of organic life—down along the course of the centuries — substantially unchanged, although subject to accidental modifications; now dropping certain minor details as they turned out to be erroneous, and again assimilating fresh elements to the body-matrix as they proved themselves real and true. This is the *philosophia perennis*, as Leibniz called it. Regarding this system, which in its present state of development is called Neo-Scholasticism, Professor Spaulding seems to have little or no knowledge. And yet to it by far the greater number of the profoundest thinkers of the race have, in every age, adhered as teachers—adhered not simply because of the behest of extraneous authority, but because convinced by the inherent evidence and coherent sequence of its component truths. This perennial philosophy deserves to be called "Realism" and "Rationalism" with a far juster claim upon objective fact and truth than does the interpretation of "things" presented by the volume before us. And yet, concerning it, the writer of this volume appears not only to be uninformed but to have misunderstood or misinterpreted such fragments of it as floated into his purview. With every other more or less ephemeral or partial philosophy—phenomenalism, idealism, positivism, and so on—he shows himself fairly familiar. With the continuous and universal philosophy he seems to have hardly a speaking acquaintance. This may seem a grave charge to bring against a Professor of Philosophy at a University like Princeton. Nevertheless, it is easily substantiated. In the first place, references to the literature of the Neo-Scholastic philosophy are conspicous by their ab-

sence. Dr. Coffey's *Ontology* and the same author's translation of De Wulf's *History of Medieval Philosophy* are the only works of this class cited. Coffee (*sic bis*) is served twice in a foot-note (pp. 30-31). "Aquinas" brings up (also in a foot-note) the tail-end of a philosophers' procession (headed by Kant) to honor a cause which St. Thomas would be the first to impugn (p. 59). "Thomas Aquinas" is again mentioned (in connexion with Spinoza, Hegel, Fichte, and others), as holding the cosmological argument, which of course is the case.

However, even the practically total omission of reference to any authoritative works on the traditional philosophy would not of itself argue lack of acquaintance with that philosophy, were there no other indications in the text to justify the inference. But such indications are by no means lacking. When, for instance, the writer states that "the traditional philosophy postulated its metaphysical principles unconsciously and uncritically", he can hardly be supposed to be acquainted with either Scholastic Metaphysics or Epistemology. A glance into the *Disputationes Metaphysicae*, or (if reference to so colossal a work be in the present case impertinent) into Father Harper's *Metaphysics of the School*, or into Dr. Coffey's *Epistemology*, or Dr. Vance's *Reality and Truth*, or lastly, not to lengthen out the list, Mivart's treatise *On Truth*, ought to convince a fair mind that the traditional philosophy accepts by no means its principles either "unconsciously or uncritically". In passing, we might suggest that the last mentioned work—especially in connexion with the same author's (Mivart) *Origin of Reason*, could be more justly entitled the "Philosophy of Realism" or the "New Rationalism" than the volume before us. The fact, moreover, that Mivart was in the first place a physicist, and only in the second a metaphysicist, makes his adherence to "realism" and "rationalism" all the more natural.

Speaking of the Aristotelian classification of the four causes, our author adds: "These four causes are usually called the efficient, final, the material, the formal. They are in turn 'reduced' to two, the material and the formal" (p. 30).

Now this is a most astounding statement and we fail to see how a rationalist, a reasonable man, could have written it. For let us see what it amounts to. In the first place, the (primary) *efficient* cause, let us say, of this book is its author. In the second place, the (primary) *final* cause thereof is, one must suppose, the elucidation of the author's philosophical opinions. In the third place, the material and formal causes of the book are the constituent principles or physical and chemical elements which make up the book. Now, since the efficient and the final causes are "reduced" to the material and the formal, every reader of the volume is the happy possessor of the author

and his motive! The reviewer can but exclaim, "*Utinam res sic se haberet!*"

A considerable part of the text is taken up with repetitions of the errors and defects asserted to pervade "the old Logic", such as the assumption—"tacit or unconscious"(?) "(1) that the type or model for all, or for most entities, is that of a thing and its qualities, with the qualities inhering in the substance of the thing; and (2) that the most important relation between 'things' is the causal. Thus, in philosophy such entities as matter, soul, God, personality, the universe, ideas, concepts, and percepts, and, in science, atom, force, energy, have been made things with attributes, while in logic the result has been, that reasoning has concerned itself (1) with substance-like individual things and their identity with themselves, (2) with kinds or classes of things, and the relationship of inclusion, complete, partial, or negative, of these kinds, (3) with the causal relationship between things, and (4) with the kinds of causation" (p. 213).

It would take much more space than can be here afforded to unravel the maze of confused ideas, half-truths, and errors permeating this passage, which for the rest recurs again and again throughout the volume. The confusion results, it seems to us, from an imperfect acquaintance with just what "substance" and particularly "relation" stand for in the traditional Metaphysics, the principles of which constitute the bases of "the old Logic". The author seems to be unaware of the fact that the traditional metaphysics takes ample account of "relations" based upon *quantity* (ch. III), even as its Logic has a place for comparative proportions, such as *A is less than B*. Again, it ought not to be necessary to say that no adherent of the old philosophy could possibly hold that the process of knowing "causally affects the object to be known" (34), any more than he could think of "consciousness as a substance" (p. 439).

Perhaps these few instances, which might be easily multiplied, will suffice to justify our opinion that the author is not well informed in the traditional philosophy which he undertakes to criticize. And yet, strange as it may seem, he has quite unconsciously to himself rediscovered the *old* realism and the *old* rationalism and labeled it *new*. Practically whatever is worth while in the constructive portions of his book are to be found substantially, though of course in other forms, contained in our Neo-Scholastic literature. Compare, for instance, Dr. Coffey's *Logic* and his *Epistemology*, together with his translation of De Wulf's *Scholasticism, Old and New*. To find even indirectly this similarity, if not identity, of the so-called new rationalism with the old is a matter for congratulation. It would seem to show that the traditions established by that sane common-sense thinker,

McCosh, have not yet disappeared from the halls of Princeton. And inasmuch as this generally sane point of view dominates likewise the critical features of the present work, the reviewer is glad to be able to recommend it to the attention of the philosophically inclined as a thoughtful and indeed, in many respects, rather profound, subtle, as well as fruitfully suggestive production. The exposition and the criticism of positivism, naturalism, and pragmatism are particularly well done.

OUTLINE MEDITATIONS. By Madame Cecilia. New York: Benziger Brothers. 1918. Pp. 206.

Those who are acquainted with the writings of Madame Cecilia need not be told that they are characterized by doctrinal precision, penetration of thought, sane sentiment, genuine unction and, above all, rare good sense. She has some thirty books to her name and they are all, each proportionably to its scope, eminently worth while, the most emphatically so being her commentary on the Gospels and on the Acts. The latest of Madame Cecilia's works is the present, *Outlines of Meditations*, a book which is unique in its form as it is solidly practical in its matter. Each meditation occupies two pages vis-à-vis —the type being large and the spacing generous.

The *Outlines* will be found particularly serviceable by priests who like to make their meditations an aid to preaching; the more so that the points are frequently Biblical quotations which might well form the staple of the sermon. One manifest advantage of a book of this kind is that it facilitates the process, inculcated by St. Ignatius and the other masters of the meditational art, of surveying the points the evening before the morning's exercise. A minute's glance will suffice the meditant to take in the vital elements. The meditations relate to Advent, Christmas, Easter, Whitsuntide, the Blessed Trinity, the Blessed Eucharist, the Blessed Virgin—one hundred in all. We hope Madame Cecilia will expand the present collection so as to embrace an outline for each day of the year; and then that the publishers will issue the collection in a pocket edition, with flexible binding. The usefulness of such a manual requires no demonstration. Good wine needs no bush.

THE PRIESTLY VOCATION. A series of fourteen Conferences addressed to the Secular Clergy. By the Right Rev. Bernard Ward, Bishop of Brentwood. Longmans, Green and Co., New York and London. 1918. Pp. 175.

This volume, which falls within the Westminster Library series, is chiefly addressed to the English clergy, and was intended in the first instance for the priests of the Brentwood Diocese. But if we abstract

from the local references and expressions like "thank God, we in England", the material appeals, as would be expected, to all classes of the English-speaking clergy. The chapters on the Religious Exercises of the Priest, in which the prescriptions of the new Code of Canon Law regarding the daily obligations of the secular clergy are commented upon, are especially instructive. The conferences on the Pastoral Work and the Recreations of the Priest emphasize well-known clerical prescriptions. The chapter on Obedience in the Priest is supplemented by an Appendix on Obedience at the Seminary. Altogether the volume is a useful addition to the group of admirable books that have of late years been published in the English language on the duties of the priestly state.

SUMMARIUM THEOLOGIAE MORALIS. Auctore Nicolao Sebastiani. Editio altera ad Codicem Juris Canonici accommodata et Indice aucta. Augustae Taurinorum: Petri Marietti. 1918. Pp. 404.

This admirable compendium of Moral Theology was first published in 1913, and immediately received the highest approbation "ob sinceritatem doctrinae, copiam rerum, lucidumque cum nervosa brevitate ordinem". It is now revised in conformity with the new Code of Canon Law. Its excellence as compared with other manuals of Moral Theology lies in the succinct analysis of the various topics with which the Moral Science of Conscience deals. It readily serves the purpose of reference to the principles by which questions in morals are to be answered and doubts to be decided. For the purpose of reviewing and of conducting examinations, few texts give more ready aid and satisfaction. In such questions as Probabilism and Aequiprobabilism the author leaves aside unsettled opinions. In other cases he quotes recognized authorities. As to the method of exposition, he follows the generally accepted division of subjects that has approved itself from the point of view of the practical science of teaching.

Literary Chat.

Most cordially do we thank our subscribers for their generous response to the call for the 1919 subscription. The renewals this year have come in with even greater promptness, if possible, than in previous years. It is a record to be proud of, and we are sincerely appreciative of this expression of good will from the circle of the REVIEW'S readers. Our very best wishes for the New Year are extended to one and all. *Omnia fausta et felicissima!*

Father Lasance has a special gift of popularizing devotional manuals. The latest prayer book from his spiritual workshop is called *The Prisoner of Love*, and contains, besides prayers and devotions in honor principally of the Blessed Eucharist, a number of Instructions and Reflections on our duties toward Jesus in the Most Blessed Sacrament. (Benziger Bros., New York.)

The publishing house of Richard G. Badger, Boston, Mass., is issuing a series of "Studies in Science", two volumes of which have reached the REVIEW, but too late for any extended notice in the present number. The first of the two is entitled *The Beginnings of Science*, the second *Backgrounds for Social Workers*. Both are from the pen of Edward J. Menge, M.A., Ph.D., S.Sc., Professor of Biology at Dallas University, Texas. *The Beginnings of Science* deals with those problems that lie on the borderland between the biological sciences and philosophy, or are introductory to both these departments of knowledge.

The *Backgrounds for Social Workers* treats of some of those perplexing problems of practical sociology concerning which much is written in these latter days with proportionately little knowledge. We shall have more to say of these things in a future number. Suffice it now to recommend both these volumes as valuable contributions to the literature of their respective subjects. A useful feature in each case is the bibliography, which is particularly serviceable as regards the beginnings of science, being both ample and discriminating.

Critics, especially those of the non-constructive class, sometimes question the value of the work done at conventions of the Catholic Educational Association, which are held annually at some important part of the country. Maybe the critics do not measure up to the intellectual values of the energies stored away in the minds and hearts of the religious teachers (who largely compose those meetings) —forces which exert their influence in the community room, the study hall and the class room throughout the scholastic year.

Moreover, the power for good, intellectual and religious, of these conventions are treasured up in the *Bulletin* published quarterly by the Association. Especially valuable is the issue which contains the papers with the discussions, read at the annual convention. The Report of the proceedings and addresses of the Fifteenth Annual Meeting, held at San Francisco last July, is a splendid volume of over 600 pages, containing a collection of essays, for which, both for the variety of the subjects and the thoughtful and interesting manner in which they are treated, Catholic teachers may well be grateful. If the Association had done nothing else—it has done immeasurably more — than issue the fifteen volumes of essays, thus far to its credit, it would have done an inestimable service to the cause of Christian education. The *Bulletin* is published at the General Office, Cleveland, Ohio.

War books are, of course, now belated and cease to afford interest, whether intensive or extensive. Nevertheless the utterances of thoughtful men made during the period of storm and stress may be worth recalling in the halcyon days of peace. *Forsan et haec olim meminisse juvabit.*

From this point of view, the addresses made at the National Convention of the League to Enforce Peace in Philadelphia last May 16th and 17th may be worth preserving, the more so that they embody the thoughts of representative men, such as Wil-

iam Howard Taft, the Secretary of the Navy, spokesmen of Labor, the French Ambassador, the representatives of Great Britain, and various other distinguished speakers. The collection of addresses is issued in excellent form by the League to Enforce Peace (70 Fifth Avenue, New York).

The Annual Report issued by the Superintendent of Parish Schools of the Archdiocese of Philadelphia is, as such, an instructive document. It is gratifying to learn from it that, notwithstanding the strenuous social conditions, the total increase of school attendance exceeds four thousand.

Father Flood's motto, of course, is, as it ought to be, "Excelsior"; and while signalling the lines along which improvement has been made in the past, he emphasizes the paths of further progress. Classes for backward children have proved their usefulness and it is a mark of well-placed confidence that this type of the handicapped in life's race is being steadily cared for in our parish schools.

That the best possible results in the use of oral English are not always attained in our schools is a fact that requires no demonstration, whatever be the cause of the defect. The need of greater attention to this matter is duly stressed in the Report. Special attention is also called to the evil of overcrowding—an evil perhaps sometimes inevitable, but one which cries loudly for remedy—even, as Fr. Flood shows, from the standpont of economy.

Father Tobin of the Colored Mission, Richmond, Va., has written a little pamphlet, *The Influence of Pastoral Visits to Negro Homes*. His observations are practical and calculated to serve at the ecclesiastical Conference. They suggest wise measures in the conduct of the priest on occasion of his pastoral visitation, which apply not alone to his colored mission but have their value with the people whom an ecclesiastic seeks to influence in a religious way in general.

Among the noteworthy books that have to be held over for future notice is *The Present Conflict of Ideals*, by the Professor of Philosophy at Harvard, Ralph Barton Perry. Dr. Perry is well known as the author of *Present Philosophical Tendencies*, of which work his more recent volume may be considered to be a complement; giving as it does a practical and a quite timely application to actual conditions of the principles of the Neo-Realism of which Dr. Perry shows himself in his former work so strong a protagonist.

Though one may differ from some of the writer's philosophical views, there is much in his latest book to deserve warm approval. It is indeed an encouraging outlook to find at Harvard (as we have noted on a preceding page to be the case with Princeton) a return to what may be called "a common sense philosophy"; especially after the dreamy idealism taught there by the late Josiah Royce and the bizarre pragmatism proposed by that brilliant free-lance, William James.

Another notable book that reaches us belatedly is the long-heralded work by Father Scott, S.J., *The Hand of God: A Theology for the People*. When we say that the new volume is a worthy successor to the author's former work, *God and Myself*, we need add no further commendation. Like its forerunner, it is not a volume of big bulk—there are just two hundred pages—but it is big with the right sort of quality. The book is issued with their wonted good taste by P. F. Kenedy & Sons, New York.

He is a hardy critic who should predict that a given novel or play or opera will prove a success. He might fairly say that it ought to succeed with its respective patrons, and that is our present judgment on *The Chancellor Prize*, a school operetta in three acts for men or boys, composed by the Rev. Andrew Green, O.S.B., and published at St. Benedict's College, Atchison, Kansas. The libretto has lively dialogue, interesting lyrics, and while cleverly written down to boyish points of view, contrives to insinuate virile morality. The characters of Hans (the janitor) and O'Flaherty (the friend of the hero) are very at-

tractive, the contrast between Teutonic and Celtic brogues being adroitly managed without offence to any susceptibilities. Especially good is the declaration of Hans, "I could vunce say the first book (of Ovid) outside, ven I vas in Darmstadt yet". "Outside"—the puzzling word, so ill translated, of the *Imitation:* "Si scires totam Bibliam *exterius* . . ." The *Imitation* stands in the background of O'Flaherty's remark, "Now, wasn't I after tellin' ye, that Tom was just such a gyrovag–". "Gyrovag–" is good. The music is appropriate to the various texts, full of spirit, very carefully written, and when performed by orchestra (the score is arranged for piano, but the orchestra parts will be loaned in manuscript), would prove highly effective. The author is to be congratulated on both libretto and music.

Sheaves of spiritual grain, ripe and nutritious, are gathered together in the two bright little books of Father Garesché, S.J. They bear the titles: *Your Soul's Salvation* and *Your Interests Eternal.* There are no hackneyed commonplaces in these booklets. Brief, pointed, alive, alert, the thoughts get hold of you as do the winged seeds that grip your garments when you walk afield in the October days. But these are no mere dry burlettes; they have juicy kernels which you like to keep and feed upon. Better, they are condensed meat that gets quickly into the tissues of brain and heart, the while they warm the imagination and delight the soul. One must be glad that Father Garesché has yielded to the desires of many readers and has brought together these chapters from *The Queen's Work,* to which magazine they were originally contributed. The volumes are issued in good form by Benziger Brothers, New York.

The same untiring artist has given us a wee casket of poetic gems in a white-decked little volume, entitled (from the larger jewel) *War Mothers.* There are in all ten lyrics. Three of them breathe holy affection for that leal knight of song and battle, the late Joyce Kilmer. To him Father Garesché pays tribute due. Every one of the decade is instinct with tenderness and, like all true poesy,

". . . is a thing of sky and earth
Owing all its golden worth
To the poet's heart."

The booklet is given a worthy presentation form by Benziger Brothers, New York.

Every age has its own point of view with regard to the great problems of life. The apologist of the divine truth must take this peculiar outlook into account, if he wishes to gain a hearing for his pleading. Thus, it becomes necessary to revise and recast the old arguments, though fundamentally, of course, they remain the same. If ever a generation had its own way of looking at things, it is our generation. This is largely due to the influence of subjectivism and pragmatism. The old stock arguments seem strangely unreal to the modern ear. Their meaning, let alone their import and force, are no longer understood. Hence, the apologist must use new terms that carry significance and conviction to the modern mind. Mgr. Tissier is doing this work of adaptation and adjustment to the changed needs of the time in his various apologetical works. They have the modern ring, and will, if not always convince, at least find a sympathetic hearing. Of such nature is his scholarly work on the divine origin of the Christian religion. (*Le Fait divin du Christ. Expliqué aux gens du monde.* Paris, P. Téqui.) It is what we are wont to call a popular work, but for all that neither superficial nor digressive. It is marked by sound scholarship and good taste, qualities not always combined. For lectures and sermons, it furnishes abundant and well-digested material. There is every indication that in the near future the Church will have to be on the defensive. Accordingly, the book will prove very timely.

When the religious fervor, incidental to the war, shall have passed away, we will have to return to the old tried means in order to stimulate the zeal of the faithful. Retreats will again be in demand. And since this movement of lay retreats is spreading,

priests who are little familiar with the technique of a retreat will be called upon to conduct such exercises. Casting about for a guide in their new venture, they will find great assistance and readable matter in *Retraite sur les Grandes verités*, by the Rev. J. Millot (Paris, P. Téqui). The author is a well-known writer on ascetic subects and has a happy way of treating these topics. There are two strictures we are bound to make, the first being a dearth of Scriptural texts, that after all give pith and marrow to a discourse; and the second, an occasional pietistic exaggeration. In religious exposition the use of the superlative is not required; the truth of religion is too severe and austere for mere oratorical adornment.

We are grateful that soon books of the type of Georges Goyau's *Les Catholiques Allemands et L'Empire Evangelique* will cease to appear. They have been one of the most deplorable by-products of the war. So many outside of the fold attack things Catholic that there is hardly any need for us to join in the chorus. These mutual incriminations of the Catholics of the belligerent countries have done much to diminish the prestige of the Church. The facts in the little pamphlet may be true, but they represent isolated instances, and the conclusions drawn from they are more than the premises warrant. If the things here said were true, we would have to say that the Pope, as the guardian of the faith of the world and the judge of orthodoxy, had woefully neglected his duty with regard to the Central Empires. After the fog of prejudice has cleared away, things will again appear in their right proportions.

But M. G. Goyau can also write in a different strain. We are thankful to him for his beautiful book on Cardinal Mercier. (*Le Cardinal Mercier.* Paris, Perrin & Cie.) Every page of this short biography is inspiring, for Cardinal Mercier was not a man that had greatness thrust upon him. He was an exceptional figure long before the war exalted him to heroic size. With particular interest we read the pages that deal with his efforts to raise to a higher level the ecclesiastical and philosophical studies of his time. In this respect the merits of the Cardinal can not easily be overrated. Much opposition did he have to overcome before he achieved success. Always he had a warm heart for the people and impressed upon his students the need of social reform. His personality radiated friendship and sympathy. The booklet, though small, gives a fair portrait of the scholar, the shepherd of his flock, and the uncompromising champion of his country's rights. The elegant style of the author imparts an additional charm to the interesting narrative.

The great are rarely seen, except in an assumed pose. This is particularly true of royalty. On the other hand, the intimate revelations made about them by dissatisfied courtiers and ladies-in-waiting are mostly of an unsavory kind and rather untrustworthy. Not in these, therefore, do we get a faithful picture of the real men and women. If we wish to have a glimpse of the things that happen behind the scenes of the great world drama, we will do well to read the confidential letters that have been exchanged between the persons that shaped the destinies of people.

Such correspondence of a very personal nature is contained in a delightful volume by M. L. De Lanzag De Laborie. (*Correspondances du siècle dernier;* Paris, Gabriel Beauchesne.) The volume contains letters passing between the courts of Paris and of Vienna, and dealing with a contemplated marriage of the Duke of Orleans to a daughter of the Queen of Austria, and an exchange of epistolary confidences between Leopold I of Belgium and Thiers, then Minister of France. These letters reveal very attractive personalities and show the human side of court life. For, what indeed can be more human than a project of marriage, whether between princes or day laborers.

The correspondence between Leopold and Thiers is in a lighter vein and meant to promote a sympathetic understanding between the new kingdom of Belgium and France, for this new kingdom found little grace before

the powers of the North. Light is thrown on contemporary persons and events. Anyone interested in the history of the fourth decade of the last century will find much to engage his attention in this volume, which is especially valuable, since it brings only documents that are here published for the first time. The editorial introduction gives the necessary details to enable the reader to understand the drift of the letters and to grasp the allusions to men and happenings.

We are still too close to the recent war to form a just estimate either of its causes, its modes of procedure, or its results. Larger spaces of time must elapse before these things can get into the just perspective on the canvas of history. The same, of course, is true in regard to the leading personages to whom the issues of the war may be accredited. In this case, likewise, judgments formed on the field of victory or defeat or on the morrow of battle concerning plans and methods may have to be modified or reversed when all the records shall have been studied and correlated.

There is one figure, however, who stands out at the head of the Allied armies, regarding whom the verdict of history is unlikely to be substantially changed. The immense, if not dominating, influence of Marshal Foch's leadership will probably never be questioned, though one may well hesitate before placing him in the same group with the victorious commanders of the world's armies—the Alexanders, the Cæsars, and the Napoleons: not that he was less a commander of warriors than these, or his strategic wisdom inferior, but that his personality, his character as a man transcended theirs. Future history will no doubt make this apparent. And indeed, the eminence of *Foch the Man* has been already demonstrated in a little book, bearing that title, which has recently been written by Miss Clara Laughlin, and is issued in appropriate form and with illustrations by the Fleming Revell Co., New York.

Miss Laughlin essays no comparative study of military heroes; but she does tell, and in a very interesting manner and charming style, the history of Foch, the victor of the Marne —the story of Foch, the boy, the youth, the soldier, the generalissimo. Though not personally acquainted with her hero, she has availed herself of the experience of those who know Foch intimately and she has woven the data into a picture which seems as life-like as the photos with which her pages are adorned.

The Catholic Extension Press, the management whereof has always a just sense for what the people need and want, issues a set (eight in number) of Christmas Postal Cards that, both by reason of the fine quality of the art work and the genuine Christmas note conveyed by the neatly printed inscription on each card, supply a long-felt demand. We have but one regret; namely, that these felicitous tokens of the glad season did not reach us in time for notice in our December issue.

In *The Sad Years*, a neat little volume of a hundred pages, Dora Sigerson (Miss Clement Shorter) sings "the soul of Ireland in war time". There is a sweetness and a sadness, a sigh and a hope, a tenderness and a strength, a vividness and a touch of true mystical experience which make these verses the genuine expression of the Celtic soul. They reflect a sincere mind, a pure heart, a generous soul, a spirit that is strong to hope all things because it endureth all things. The poems, which were arranged for publication by the author before her death — which occurred 6 January, 1918—are happily introduced, with a touching personal note, by Katherine Tynan. (New York, The George Doran Co.)

Books Received.

THEOLOGICAL AND DEVOTIONAL.

PREHISTORIC RELIGION. A Study in Pre-Christian Antiquity. An Examination of the Religious Beliefs of the Oceanic, Central African, and Amazonian Primitives, their Development among the later Indo-Asiatic and Totemic Peoples, their Interpretation by the Western-Asiatic and Caucasian Races of Neolithic Culture, and their Possible Connexion with the Earliest Religion of Mankind. By Philo Laos Mills, S.J.L. Capitol Publishers, Inc.: Washington, D.C. Royal octavo, 700 pages, with over 100 illustrations, including 7 chronographs and graduated index, in handsome leather binding. Price, $10.00.

THE HAND OF GOD. A Theology for the People. By Martin J. Scott, S.J. New York: P. J. Kenedy & Sons. 1918. Pp. 208. Price, $1.00 *net*. (Special edition, paper binding, 35 cents.)

OUTLINE MEDITATIONS. By Madame Cecilia. Benziger Brothers: New York, Cincinnati, Chicago. 1918. Pp. 209. Price, $1.50 *net*.

PEUT-ON SE PASSER DE DIEU. Critique scientifique populaire. Précédée d'une lettre de l'abbé Thellier de Poncheville. Par J. Leday. Paris: Pierre Téqui. 1918. Pp. 54. Pr. 0 *fr*. 50.

RETRAITE SUR LES GRANDES VÉRITÉS. Par J. Millot, Vicaire Général de Versailles. Paris: Pierre Téqui. 1918. Pp. 372. Pr. 3 *fr*. 50.

LE FAIT DIVIN DU CHRIST EXPLIQUÉ aux gens du monde. Par Mgr. Tissier, Evêque de Chalons. Paris: Pierre Téqui. 1918. Pp. xl—270. Pr. 3 *fr*. 50.

LEÇONS SUR LA MESSE. Par Mgr. Pierre Batiffol. Paris: J. Gabalda. 1919. Pp. xii—330. Pr. 4 *fr*. 80.

THY KINGDOM COME! A Manual of Devotions for the spread of Christ's Reign on Earth. By Bruno Hagspiel, S.V.D. The Mission Press, S.V.D., Techy, Illinois. 1918. Pp. 182. Price, $0.25.

WHAT EVERYONE SHOULD KNOW. A Brief Exposition of Catholic Doctrine and Practice. With Daily Prayers and Answers to Questions frequently asked by non-Catholics. By the Rev. Fr. Stephen, O.M.Cap. Catholic Colored Mission: Milwaukee, Wisconsin. 1918. Pp. 79.

PHILOSOPHICAL.

THE NEW RATIONALISM. The Development of a Constructive Realism upon the Basis of Modern Logic and Science, and through the Criticism of Opposed Philosophical Systems. By Edward Gleason Spaulding, Professor of Philosophy in Princeton University. New York: Henry Holt and Company. 1918. Pp. xviii—532. Price, $3.50 *net*.

WAR ADDRESSES FROM CATHOLIC PULPIT AND PLATFORM. New York: Joseph F. Wagner. 1918. Pp. 313. Price, $2.50 *net*.

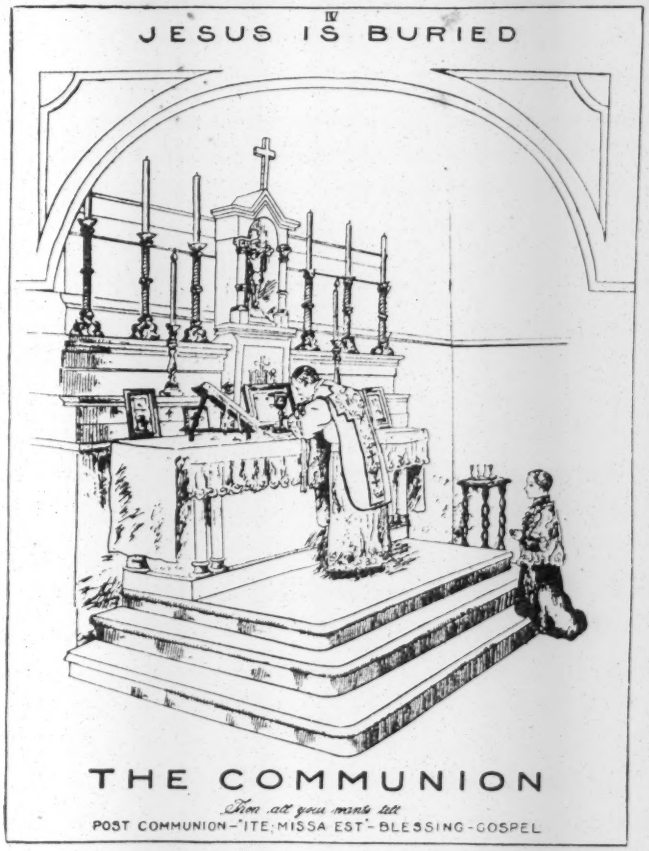
THE WORLD PROBLEM. Capital, Labor, and the Church. By the Rev. Joseph Husslein, S.J. New York: P. J. Kenedy & Son. 1918. Pp. xii—296. Price, $1.25 *net*.

BACKGROUND FOR SOCIAL WORKERS. By Edward J. Menge, M.A., Ph.D., M.Sc. Boston: Richard G. Badger. Pp. 214. Price, $1.50 *net*.

THE PRESENT CONFLICT OF IDEALS. A Study of the Philosophical Background of the World War. By Ralph Barton Perry, Professor of Philosophy in Harvard University. Longmans, Green & Co.: New York. Pp. 549. Price, $4.50 *net*.

HINTS AND OBSERVATIONS FOR THOSE INVESTIGATING THE PHENOMENA OF SPIRITUALISM. By W. J. Crawford, D.Sc. New York: E. P. Dutton & Co. Pp. 110. Price, $1.25 *net*.

One of the illustrations from the little book entitled



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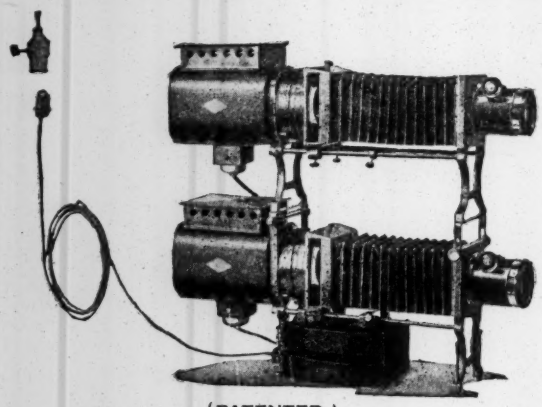

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The author is doubtless well known to the readers of Catholic periodicals, as he has for many years been a contributor to their columns. The sketches of Margaret Roper, Elizabeth Seton and Pauline Craven are perhaps the best; but there are others, such as those of the wife of O'Connell and of Lady Georgiana Fullerton, which are of almost equal interest. The style is simple, careful and entertaining. The book deserves a warm welcome."

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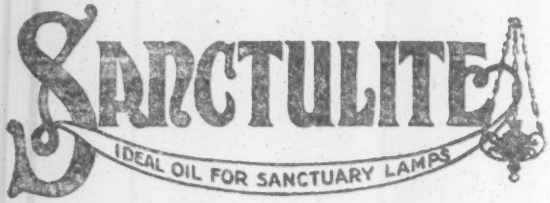

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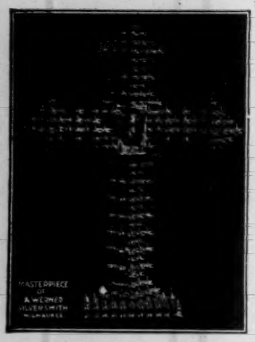

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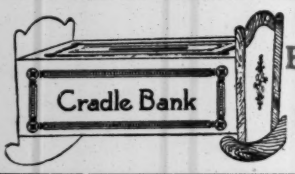

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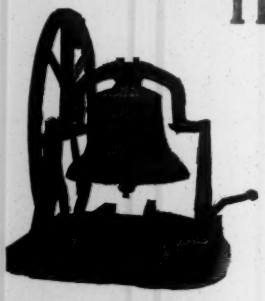

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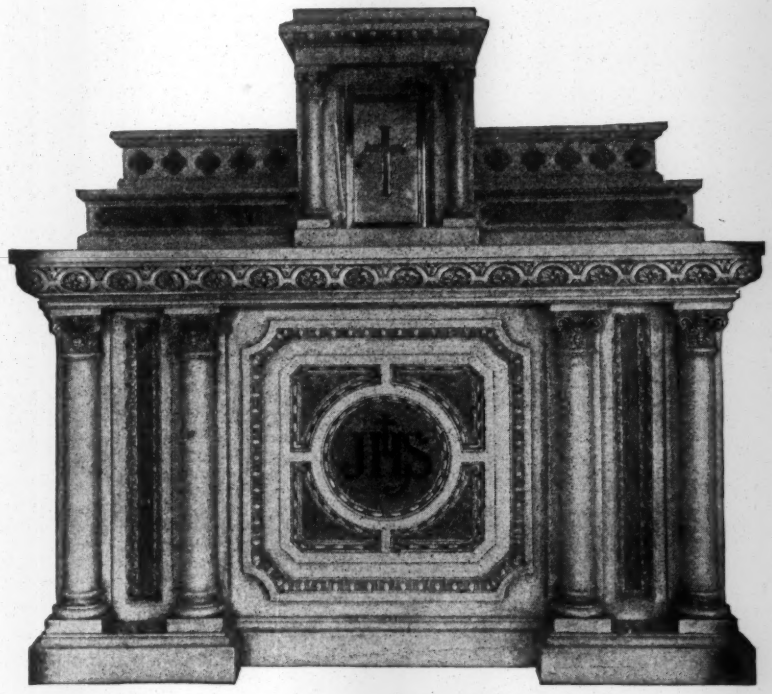

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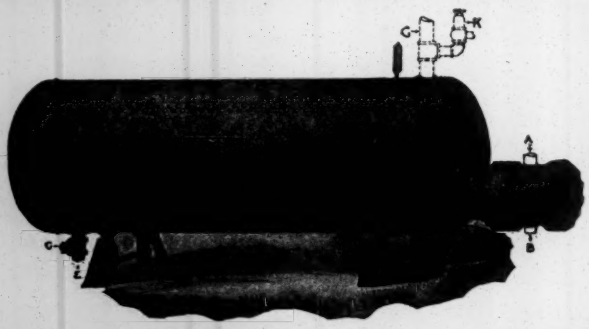

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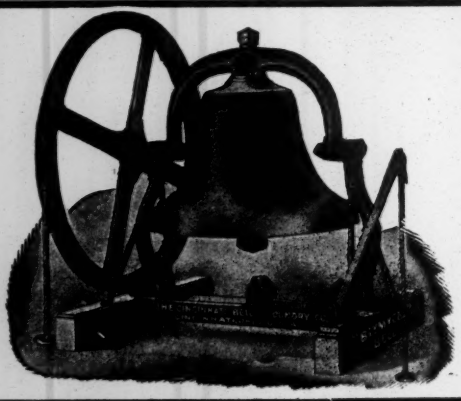

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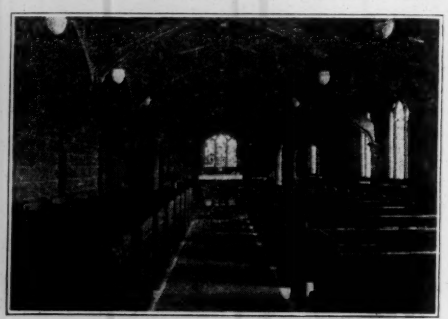

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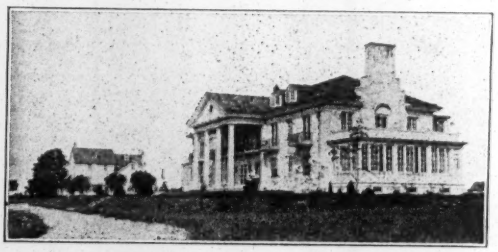

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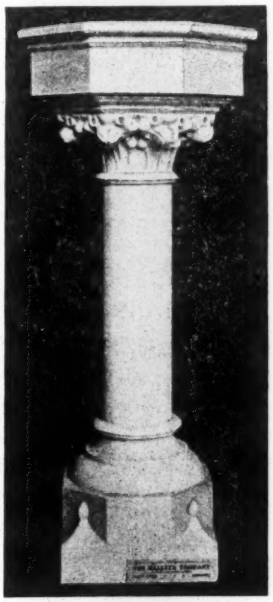

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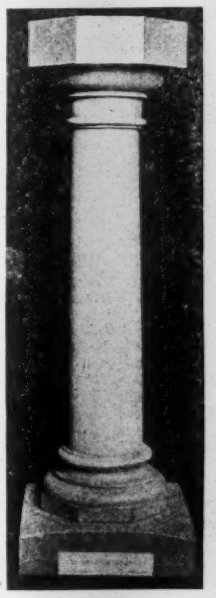

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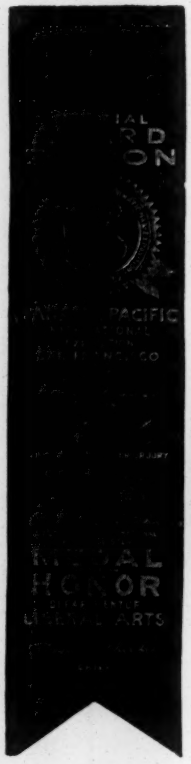

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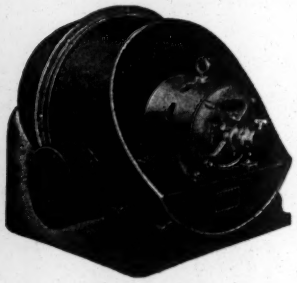

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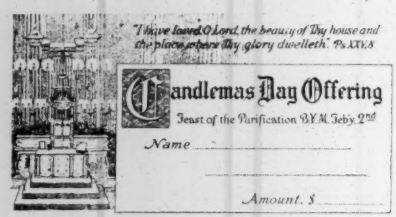
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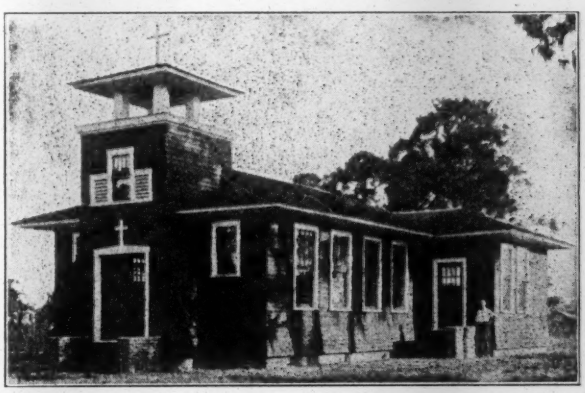

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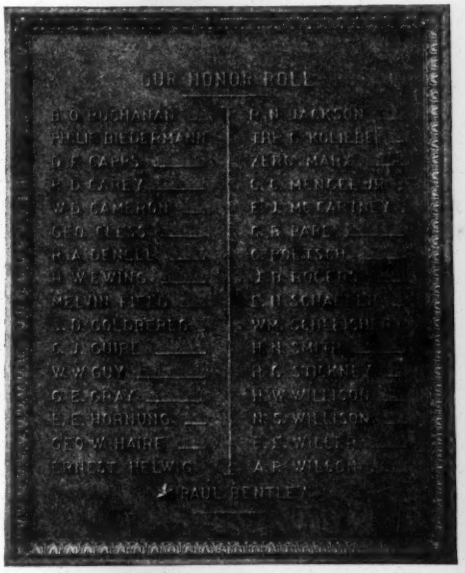

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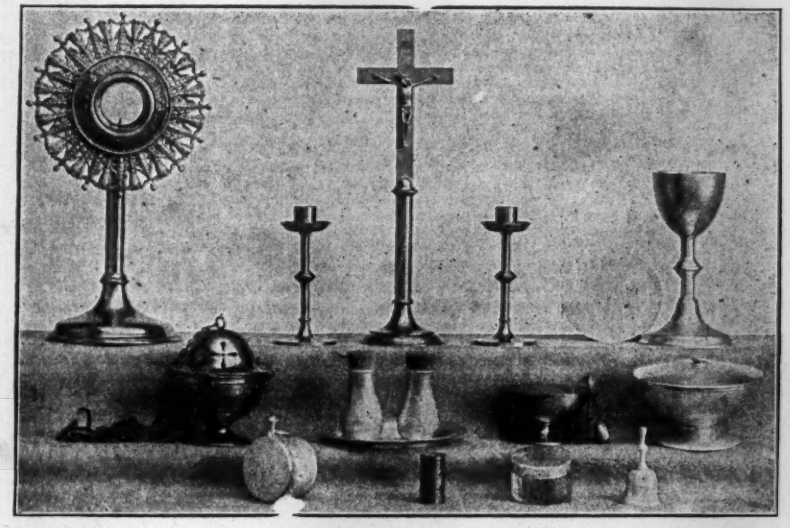

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